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A Course of Lessons

ON THE

# Doctrines and Teachings of the Church

For Sunday Schools, Bible Classes, Confirmation Classes, etc.

ADAPTED TO SCHOLARS  
FROM 12 YEARS TO ADULT AGE

PREPARED BY THE  
Rev. WM. WALTER SMITH, M.A., M.D.

Secretary of the Sunday School Commission, Diocese of New York  
Graduate Student Teachers' College, Columbia University

FOURTH EDITION, GREATLY ENLARGED AND REVISED

PRICE, TWENTY CENTS

MILWAUKEE  
**The Young Churchman Co.**  
MCMV

EXHIBIT ROOM  
PRACTICAL THEOLOGY DEPT.  
UNIVERSITY OF CHICAGO



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Pract. Theol.*

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## CONTENTS.

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THE CHRISTIAN YEAR AND ITS FOUNDER.

THE THREEFOLD PREPARATION FOR CONFIRMATION.

THE THREE PROMISES AT BAPTISM.

WHAT WE RENOUNCE,

WHAT WE BELIEVE.

THE CREEDS OF CHRISTENDOM.

EXPLANATION AND PROOF OF THE CREEDS FROM BIBLE.

THE HOLY TRINITY.

THE FATHER.

THE LIFE OF JESUS CHRIST IN DETAIL.

THE HOLY GHOST.

THE HOLY CATHOLIC CHURCH.

THE COMMUNION OF SAINTS.

HOLY BAPTISM.

THE APOSTLES' CREED, IN ITS RELATION TO THE BIBLE  
AND BOOK OF COMMON PRAYER.

CONFIRMATION, BIBLE PROOFS.

CHURCH SYMBOLISM, THE CHRISTIAN YEAR.

CHURCH SYMBOLISM, THE COLORS.

CHURCH SYMBOLISM, ARCHITECTURE AND DECORATIONS.

CHURCH SYMBOLISM, FURNITURE AND RITUAL.

PUBLIC WORSHIP AND THE LORD'S DAY.

THE GOVERNMENT OF THE CHURCH.

THE KINGDOM OF GOD ON EARTH.

THE RELIGIONS OF THE WORLD.

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## LIST OF LESSON TITLES.

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- CHAPTER I.—THE CHURCH AND ITS RULES.  
CHAPTER II.—BELIEF IN GOD THE FATHER.  
CHAPTER III.—JESUS CHRIST OUR LORD.  
CHAPTER IV.—PERFECT GOD AND PERFECT MAN.  
CHAPTER V.—CRUCIFIXION, DEATH, AND BURIAL OF  
JESUS.  
CHAPTER VI.—THE RESURRECTION OF JESUS CHRIST.  
CHAPTER VII.—THE ASCENSION, SECOND COMING,  
AND JUDGMENT.  
CHAPTER VIII.—THE HOLY GHOST.  
CHAPTER IX.—THE HOLY CATHOLIC CHURCH.  
CHAPTER X.—THE HISTORY OF THE CHURCH.  
CHAPTER XI.—POST-APOSTOLIC CHURCH.  
CHAPTER XII.—HOLY BAPTISM.  
CHAPTER XIII.—OUR FUTURE RESURRECTION.  
CHAPTER XIV.—ETERNAL LIFE.  
CHAPTER XV.—CONFIRMATION IN THE CHURCH.  
CHAPTER XVI.—CONFIRMATION (*Continued*).  
CHAPTER XVII.—THE HOLY COMMUNION.  
CHAPTER XVIII.—THE HOLY COMMUNION (*Con.*).  
CHAPTER XIX.—THE HOLY COMMUNION SERVICE.  
CHAPTER XX.—THE HOLY COMMUNION SERVICE  
(*Continued*).  
CHAPTER XXI.—HOLY COMMUNION SERVICE (*Con.*).  
CHAPTER XXII.—THE CONFIRMATION SERVICE.  
CHAPTER XXIII.—THE HOLY BIBLE.  
CHAPTER XXIV.—THE BOOKS OF THE BIBLE.  
CHAPTER XXV.—LITURGICAL WORSHIP.

*Doctrines and Teachings of the Church.*

CHAPTER XXVI.—VESTMENTS AND ROBES.

CHAPTER XXVII.—CHURCH SYMBOLISM, THE  
CHRISTIAN YEAR.

CHAPTER XXVIII.—CHURCH SYMBOLISM, THE COL-  
ORS.

CHAPTER XXIX.—CHURCH SYMBOLISM, ARCHITECT-  
URE AND DECORATIONS.

CHAPTER XXX.—CHURCH SYMBOLISM, FURNITURE,  
AND RITUAL.

CHAPTER XXXI.—PUBLIC WORSHIP AND THE LORD'S  
DAY.

CHAPTER XXXII.—THE GOVERNMENT OF THE  
CHURCH.

CHAPTER XXXIII.—THE KINGDOM OF GOD ON EARTH.

CHAPTER XXXIV.—THE RELIGIONS OF THE WORLD.

CHAPTER XXXV.—THE CATECHISM.

CHAPTER XXXVI.—THE CATECHISM, THE PROMISE  
MADE.

CHAPTER XXXVII.—THE CATECHISM, THE FAITH  
CONFESSED.

CHAPTER XXXVIII.—THE CATECHISM, THE LAW TO  
BE PRACTICED.

CHAPTER XXXIX.—THE CATECHISM, THE MODEL OF  
WORSHIP PROVIDED.

CHAPTER XL.—THE CATECHISM, THE GRACE SUP-  
PLIED.

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## PREFACE.

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This Manual on Church Doctrine has grown out of very extensive experience in training large Confirmation Classes, averaging over a hundred candidates a year for the past ten years. In these classes first, and later in Sunday School classes, in the regular sessions, in many churches throughout the United States and Canada, these chapters have been tested and the material used with success.

This fourth edition (sixth thousand) has been entirely re-written, and the book greatly enlarged, both in the insertion of Bible texts, the amplification of sentences and paragraphs formerly condensed, and particularly in the addition of the valuable diagrams from Scadding's *Direct Answers to Plain Questions*. Especial thanks and acknowledgment is due to the Rev. Charles Scadding, Chairman of the Chicago Sunday School Commission, for his kind permission to make use of these illustrations and diagrams.

The plan of the manual, at least in the portion covering the Creed, is not original. It is chiefly a syllabus or condensation of the well-known handbook *An Introduction to the Creed*, by Rev. G. F. Maclear, which larger book should form the "Teacher's Help" for this Course when taught.



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## TEACHERS' HELPS.

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The best Teachers' Helps are noted below, in the order in which they are required to amplify the material contained in this Manual. They may be secured through the Sunday School Commissions or Church booksellers.

- I. *Easy Lessons on Confirmation.* Rev. John P. Norris. Cloth, 50c.
- II. *Confirmation Manual.* Rev. E. L. Stoddard. Whittaker. Paper, 10c.
- III. *Introduction to the Creed.* Rev. G. F. Maclear. Macmillan. Cloth, 300 pp., 60c. The chief and essential help.
- IV. *Notes for Confirmation Classes.* Rev. Geo. W. Hodgson. Nelson. Paper, 15c.
- V. *Why I am a Churchman.* Bishop Randall. Dutton. Paper, 12c.
- VI. *Confirmation.* Rev. M. F. Sadler. Whittaker. Paper, 4c.
- VII. *The Sacramental System.* Rev. Morgan Dix. Longmans. Cloth, \$1.50.
- VIII. *Direct Answers to Plain Questions.* Rev. Chas. Scadding. Young Churchman Co. Boards, 25c.

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## DIRECTIONS TO TEACHERS AND PUPILS.

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This course of Lessons on The Doctrines and Teaching of the Church is intended for Pupils, not under 12 years of age, and is of sufficient depth to be used by Adults in Bible Classes. There is a demand for definite Christian Instruction, both for a Preparatory Course in the Sunday School during the year just preceding Confirmation and for Advanced Bible Class Work. When used by younger scholars, the answers are to be written out on paper or in note books. The Confirmation Class then deals with "Applied Doctrine." With older scholars, oral answers, brief notes, and general class discussion are recommended. In both cases, the Scripture Texts should be carefully looked up. According to the length of School Sessions, the course is arranged for adaptation to systems calling for from 26 to 40 Lessons.

Blank Sheets of Paper for answers and notes may be obtained from the Sunday School Commission, 29 Lafayette Place, New York, at 40 cts. per 1,000 sheets.

Note Books, of 144 pages, bound in heavy boards, may be secured at 8 cts. each.

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## HOW TO USE THE SYLLABUS.

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Study carefully with use of the Bible, looking up the texts indicated, writing them out on paper, and learning the *substance* and *general location* in the Bible of one or two suitable texts under each heading. Where one can purchase extra books, the book indicated under III. above will give all texts, in order of lesson use, printed in full.

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## THE CHRISTIAN CHURCH.

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JESUS CHRIST came on earth to found a KINGDOM, the Kingdom of God. This Kingdom was to be a visible kingdom, having OFFICERS or Rulers and LAWS, just as all ordinary kingdoms have. There can be no real or firm organization without both of these. If a number of boys get together to form a society or a club, the very first thing they do is to elect their officers—President, Vice-Presidents, Secretary, and Treasurer. The next step is to draw up a Constitution and By-Laws, the Laws or Rules, under which they are to be governed. When new members are to be admitted, they always pass through some INITIATION. It may be a very elaborate ceremony, or it may be a simple handshake or merely the Initiation Fee; but it is always something, as a mark of the admission of the new member.

So it is with the Christian Church, Christ's Kingdom or Society on earth. We have the OFFICERS—Bishops, Priests, and Deacons—the Ministers who stand in Christ's stead as visible rulers of His Kingdom. We have the LAWS, the Ten Commandments, the Rules by which the Church is governed. In the Old Testament, these Commandments relate to outward acts only. In the New Testament, they are applied to the very innermost thoughts of the heart—the principles under which we act. We have the INITIATION, Holy Baptism, admitting to Membership in the Church, and to personal union with its Head, Jesus Christ. Then it is that even the little baby is made a "Member of Christ," that is a member of His Kingdom. No one is a "Church Member" until he is baptized, and everyone is a member who is so baptized. Many societies have other ceremonies which follow later, some time after the first or initiation one, which admit to fuller privileges. Thus the Masons have many degrees of membership, each a distinct advance upon the other. In the Church, Christ's Kingdom, the next step after Initiation, is CONFIRMATION,

## *Doctrines and Teachings of the Church.*

which gives the added power of the Holy Spirit's greater gifts, beyond those given at Holy Baptism, for the advanced life of Holy Communion.

The Priest tells the Sponsors at the end of the Baptism Service: "Ye are to take care that this child be brought to the Bishop to be confirmed by him"; and the rubric or rule at the end of the Confirmation Service adds: "There shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." This shows both the advance step in rights and privileges (fuller membership, we might term it), given by Confirmation and also the relation of Confirmation to the proper preparation for and appreciation of Holy Communion. So we see the three ways in which the Christian Church is an organized Kingdom—(a) by its Officers, (b) by its Laws, and (c) by its Initiations.

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## PREPARATION FOR CONFIRMATION IS THREE-FOLD.

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There is a needful preparation of our entire selves for this great advance step of Confirmation. We are ourselves three-fold. We are body, mind, and spirit. There must, therefore, be a preparation—1, body; 2, mind; and 3, spirit.

I. *Preparation of the Body.* This involves all the outward ways that we are expected to take to enter fully into the Christian Life and Rights, especially as regards its Services, which are God's means of "keeping in touch" with man. We are to at once, even before Confirmation, commence regular Habits of—

(a) Regular Sunday Attendance at Services, and if possible at Daily services as well.

(b) Proper Posture or Position during these Services and Reverent Behavior in God's House.

(c) Taking an active and proper Part in Worship ourselves.

(d) Having the "Tools of Worship," i.e., our own Bible, Prayer Book, and Hymnal.

(e) Giving, each one, a generous and proper Share of our Income and of our Work for the Support of the Church, God's Kingdom on earth. The old Jews gave more than one-tenth of their income. Can any Christian want to do less?

(f) Keeping the Church's Seasons and Days, as arranged in the Christian Year—all the feasts and fasts of the Church, with appropriate bodily discipline and fasting, and regular attendance at Services and Holy Communions.

II. *Preparation of the Mind.* There is little right doing without right thinking; though unfortunately there is much right thinking that does not result in right doing. While it is true that "he that doeth His will, shall know

## *Doctrines and Teachings of the Church.*

the truth," and thus that right knowledge is strengthened by right doing; yet we need right instruction and teaching in order to produce right living. We are to have a "belief in all the articles of the Christian Faith," which, of course, means the Creeds, which are the articles or summary of Christian Doctrine.

III. *Preparation of the Heart.* "Repentance towards God" is required of everyone who "has come to years of discretion," that is, is old enough to act through his conscience and be held responsible for right and wrong doing. Without this repentance, no one should be confirmed or come to Holy Communion. This is what some people mean, when they talk about our "being converted." It is conversion, i.e., "turning to God." Before Confirmation, we are to have real, true repentance for all the sins of our past lives. Repentance demands three distinct steps, and it is not at all enough to merely be "sorry" for our transgressions.

The three parts of repentance are—(a) Sorrow for Sin, called CONTRITION. This comes first. We must be sorry and realize what we have done, before we even have the inclination to turn to God. (b) CONFESSION of our Wrong-doing to (1) God, either directly in prayer to Him, or in private audience with our Minister, to whom we are bidden to go for guidance and counsel; (2) to the one we have injured, if the sin or wrong has been in any way an injury to another. This is a very hard thing to do. To "beg pardon," or to confess a fault openly is the bravest kind of Christianity. It is real and genuine, and brings us the fullest and sweetest blessing from our loving Lord. (c) SATISFACTION to the one injured, commonly called *Restitution*. If we have told a lie and hurt some one's character, it is our duty to set it right, in the face of all those to whom we lowered it. If we stole, it is ours to replace the theft openly and fully. Still another part must

## *Doctrines and Teachings of the Church.*

be added to a full Repentance, often considered as part of this last—*Amendment*, that is, a full and determined purpose of never doing the same sin again, for he would have no real repentance who stole ten dollars, was sorry, confessed it to God, confessed it to the one robbed, gave it all back, and then went out and stole again from others.

There are thus five parts, one might say, to a real repentance, such as will gain God's forgiveness and fit one to be confirmed and approach the Holy Table, (1) Contrition, (2) Confession to God, (3) Confession to Man, (4) Restitution, (5) Amendment.

A Sunday School class was once asked by the teacher: "What is Repentance?" One child replied: "It is being sorry for your sin." Another child exclaimed: "I don't think that's right. It's being sorry enough not to do it again." This expresses the Alpha and the Omega of all real repentance.

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## CONFIRMATION VOWS.

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At Confirmation, we renew (or confirm) our Baptismal Vows or Promises. We made these vows at our Baptism, or they were made in our name by our Sponsors. We are morally bound by them just the same, however. No one has a choice whether he will be born an American or an English or a Russian citizen. He may say: "I would rather be held under the laws of America," and complain because he was born in Russia. Yet, unless he forswears and abjures the Russian citizenship, he is held by the laws he was born under (with no choice of his own) and if he breaks any of those very laws, he is punished for it. The only way he can escape them, is to change his citizenship and go to another country and become a member of it. So we all are born members of the Country or Kingdom of God at Baptism. We have no choice we may say; but we are held accountable under those laws and are punished for breaking them. So long as we remain members or citizens of a country we are under its laws.

At Confirmation, we renew our allegiance to Christ. We assume no new vows, we merely ourselves "with our own mouths ratify and confirm the same, acknowledging ourselves bound to believe and to do all those things which we then undertook or our sponsors then undertook for us." We were bound by them before. We now publicly acknowledge those obligations.

Recall the Question and Answer in the Catechism: "What did your Sponsors then for you?" Ans.—They did promise and vow three things in my name," etc. (See Catechism). (See also in the Baptism Services (a) the Questions asked, (b) the Sign-of-the-Cross Sentence, (c) the Exhortations to the Sponsors at the end. Compare them with the Vows, enumerated in the Catechism.)



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## THE THREE PROMISES MADE.

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I. *Renunciation.* Renounce is to give up. This means trying to give up, or setting oneself manfully against sin. No one is perfect. No one at Baptism or at Confirmation, promises to be absolutely perfect. We promise that we will try our very best to do right, to be as perfect as we can be, to ever strive "toward the measure of the fulness of Christ." We promise to renounce three things: (a) the sins of the World; (b) the Flesh; (c) the Devil. We will explain each further on.

II. *Belief.* As above, we promise to believe all the articles of the Christian Faith, the teaching of Holy Church, in its interpretation of the Bible and the Creeds.

III. *Obedience.* To keep God's Holy Will and Commandments. There is a great difference here between giving up sin and keeping God's commands. The former is negative, the latter is positive. The former is avoiding wrong-doing, the latter is actually striving to do some real good in the world. The former is saving oneself, the latter is saving others as well. The former is more especially our duty towards ourselves, the latter our duty towards our fellowmen. Too many, far too many, Christians only see the one side. They think that all God wants is their "being good."

Many a man says: "There is no need of my going to Church, or giving, or doing any active Christian work, so long as I am good and honest and upright and keep away from sin." But that is only one-half of the promise. We are to do something for God, we are to help spread His Kingdom, we are to make the world better for our having lived. Imagine soldiers in an ordinary kingdom saying that it was not their duty to do anything save "be good," not their duty to help upbuild and spread the kingdom, as their king might order. Yet "we are soldiers of the Cross." It is no more the duty of any one person to teach

## *Doctrines and Teachings of the Church.*

in Sunday School, or to belong to a Missionary Society, or to give largely of money, or to take up special Church work of any kind, or even to preach the Gospel, than it is the duty of all to do some such work, according to ability. We are all to be soldiers—privates at least, if not higher officers. The Ministry may be higher officers, but all, even the youngest layman, boy and girl, is a private and expected by our very Baptismal Vows to do something, active and positive, to spread Christ's Kingdom. Everyone should be a regular member of some Missionary Society and all who are fitted should be Teachers or Workers.

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## I.—THE DIVISIONS OR KINDS OF SINS TO BE RENOUNCED.

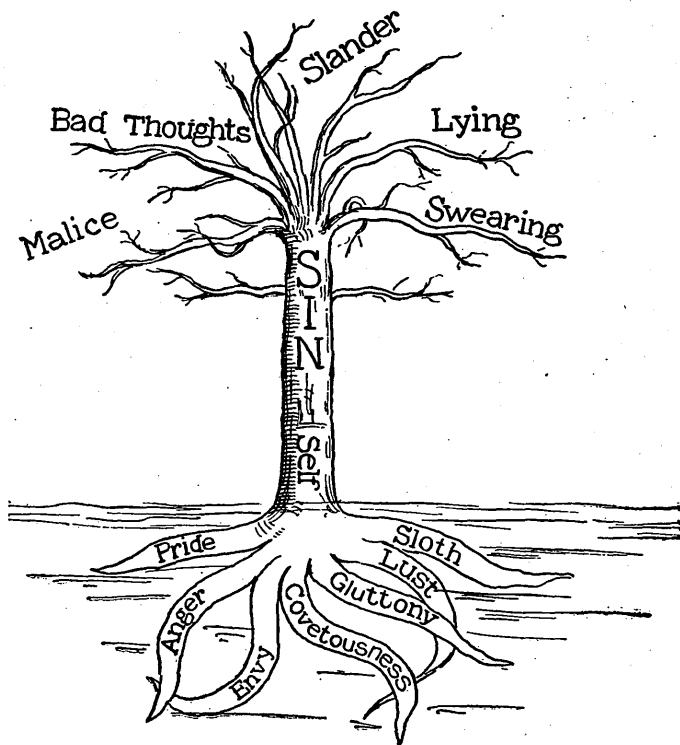
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1. *Sins of the World.* All sin is of "that evil one," the devil, but some sins belong more particularly to his nature, and so are called sins of the devil. Worldly sins are those which come from our contact with the world and society. Such are temptations to be careless, vain, dressy, conceited, covetous, idle—to care more for what the world may think of us than for what God may think. Just so soon as we value the world's opinion above that of our King, we cease to be His loyal soldiers.

2. *Sins of the Flesh.* These are such sins as we yield to because we are possessed of bodies, such as laziness, impurity, gluttony (in food as well as in drink), anything which pampers and injures and even enervates our bodies. Our "bodies are the temples of the Holy Ghost, which is in us. If any man defile the temple of God, him shall God destroy."

3. *Sins of the Devil.* If we were without our bodies, we might sin. The devil and his evil angels sin. He is "the father of lies." He was "a murderer from the beginning." He rebelled against God. So such sins as disobedience, anger, murder, spite, deceit, self-will, revenge, unkindness, pride, irreverence, profanity, etc., are called "sins of the devil."

The following picture, taken from the Rev. Chas. Scadding's *Direct Answers to Plain Questions*, will show vividly the evil effects of sin, and how slowly and imperceptibly sin fastens upon us, as firm and almost unconquerable habits:



## THE TREE OF SIN

BY PERMISSION, FROM THE REV. CHAS. SCADDING'S  
"DIRECT ANSWERS TO PLAIN QUESTIONS."

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## II.—BELIEF IN THE DOCTRINES OF CHRIST, AS TAUGHT IN THE CREEDS OF THE CHURCH.

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The word "CREED" comes from the first word of the Creeds in Latin, the language in which they were said in the Church for many years. They begin with "Credo," which, translated, means "I believe." A Creed is a short and condensed statement of what we believe, made by each person, individually to God, and therefore we say "*I* believe," not "*We* believe." Creeds were compiled by members of the Church, to teach Christians the certain Faith, and to safeguard them against wrong thinking. Creeds are thus given us by the Church, and are proved by the Bible, God's Revealed and Inspired Word. Creeds do not precede Belief and Faith. They presuppose their existence. Creeds came after the Faith was held, not before. (The Church gave them, the Church interprets and explains them.)

### TRACES OF INCOMPLETE CREEDS IN THE BIBLE.

1. In the Old Testament. Read Deut. vi. 4.
2. In the New Testament. Read S. John i. 34, 49; vi. 69; xi. 27; I. S. Tim. iii. 16; I. Cor. viii. 6; xv. 3-5, etc. I. S. Tim. iii. 16 is particularly clear and pointed as a statement of the Faith in Christ. Later on, Creeds were more fully constructed. All the Creeds we use to-day are based on the Trinity, and in three parts, one for the work of each of the three Persons, the Father, the Son, and the Holy Ghost. See the division in our Lord's Great Command, given in S. Matt. xxviii. 19.

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## THE THREE CHIEF CREEDS OF CHRISTENDOM.

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Two are in use in our American Book to-day, while all three are found in the English Book and are used in the Services.

I. *The Apostles' Creed.* (Read it over carefully, and compare it with the second Creed, below, the Nicene.) It is called "the Apostles' Creed," not because it was necessarily written by them; but because it contains the Apostles' teachings or doctrines. It is the earliest full Creed we have. It was composed probably within the first two or three centuries after Christ.

II. *The Nicene Creed.* This was compiled at Nicea or Nice in Asia Minor, in A. D. 325, by a Council of the whole Church, called by the Emperor Constantine, against the Arians, a sect who denied the divinity of Christ. It was based on a very old Creed, used in Palestine. The latter part of it, that after "Holy Ghost," was not written at that time; but was added in 381, at the Council of Constantinople. Thus this Creed is sometimes called "the Niceo-Constantinopolitan Creed." It is our chief Creed used in the Celebration of the Holy Communion, rather than the Apostles', because at that Service we confess our fullest and most detailed belief in the Divinity of our Blessed Lord.

III. *The Creed of St. Athanasius,* commonly called The Athanasian Creed. The real author of this is uncertain. It is certain that St. Athanasius did not write it, though for a long time it was attributed to him, and has always been called by his name. It was probably written in France, then called Gaul, between 400 and 500 A. D. It is in the English Prayer Book and Services; but not in ours. It is the fullest and most detailed Creed of all, and is very exact in its definition. (It will be found in the Appendix to this book, printed in full.)

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## EXPLANATION OF THE CREEDS.

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*"I believe."* The Creed is an individual confession to God Himself of the actual faith that each person professes. It is not what someone else believes; but what he himself believes. It is not recited to other men, nor to the clergy and the Church; but to God. It is just as if the Christian stood entirely alone in the world and spoke to God, telling Him face to face what he believed. Therefore it is not "We" in the Creeds, as in "Our Father, who art in Heaven," where in unison we pray to God; but it is "I," each one for himself, confessing to Almighty God the heartfelt faith, which he alone can be assured of, for no man can tell the heart of another man. Thus, it is important that we should (1) fully and truly *believe* the Faith that we profess in the Creeds; (2) that we realize what we are saying, *as* we say it, not running it off by rote but intently fixing our minds upon its meaning (keeping our books open while we recite, in order not to have parrot-like memoriter recitation); (3) that during the recital of the Creeds, we maintain a reverence attitude and demeanor, conscious that we are speaking directly to God in the most solemn statement of the Faith.

*"In."* It is not "Credo Deum," but "*Credo in Deum*"; not "I believe God" or "I believe about God," but "*I believe in God.*" This implies and confesses our trust and love and dependence on Him. It is not knowledge, but faith. There is a vast difference between knowing about God and knowing God; between knowing about Christianity and Christ, and knowing Christ. "Devils believe and tremble"; but do not "believe in." We cannot "believe in" without trusting, loving, and obeying.

Note the distinctions made between "Belief" and "Faith." "Belief is merely the mind's assent to the truth of a proposition." "Faith is one's attitude to a Person." Belief deals with propositions; Faith with Persons. Be-

## *Doctrines and Teachings of the Church.*

lief only sees; Faith takes hold of and trusts. Belief says: "Lord, Lord"; Faith says: "My Lord and my God." Hence Faith is intensely and actively personal and individual. It is not so much Intellectual, as Spiritual. The Fruits of Faith are Trust, Patience, Confidence, and Hope.

"*God.*" Belief in God is the foundation of all other belief. Until we believe in God, we cannot go to the Bible; we have no foundation on which to rest; we must first of all accept an Eternal, or we have no basis on which to start our Faith, no point at which to begin our investigation of the veracity of religion and of Christianity.

I. *Proofs of God Outside of Revelation.* Can we prove the existence of God without the aid of the Bible or Revelation? Yes, there are several ways. The arguments for the evidences of Religion are summed up in the following points, stated briefly:

1. *Proof from Individual Consciousness.* When Tyler's "Primitive Culture" was published, in several large volumes, it was said that he had clearly overthrown religion, because he traced its evolution from superstition and ignorance, through the power of dreams, visions, hallucinations, witchcraft, and fetishes in savage races. He stated that many races had no idea whatever of a Higher Power or Powers, and showed no trace of Religion. Only within the past few years, many of his statements have been disproved. The ablest scientists to-day allow "an instinct of religiosity," and in his recent work on "Education in Morals and Religion," Prof. George A. Coe clearly proves that in every human soul God has placed a witness to Himself, an instinct yearning and ready to search out the unknown God. No man or race is without it. Granted that Religion, as we know it to-day in its fully developed condition of a definite theology, is an evolution, a development by slow processes through the stages of savage superstition, still it is God's pointing the



## *Doctrines and Teachings of the Church.*

way to Himself, step by step teaching men as they were able to bear it, leading the race upwards by degrees to a clearer understanding of Himself, just as in similar ways He has led men to a wider knowledge of His works and ways in the scientific world.

“God is leading us to Himself  
By devious ways, and long.”

And so in every man is the thirst for God. It crops out at puberty in the intellectual and psychological changes that appear as the “awakening,” giving fruitage in “conversion.” It is seen in religious aspirations long before. It meets its satisfaction in revealed religion, but it is manifested nevertheless in those who have been kept from all teaching or knowledge of God by anyone around them. It was St. Augustine who wrote, “The human soul was made for God, and it can never find its perfect rest apart from Him.” Our own individual Consciousness proves that there is a God.

2. Universal Consent. We have almost covered this argument in the preceding section, and we only give it under a separate heading here to show how it is a double and strengthening argument. If one said that he believed in God because his consciousness told him there must be a God, an unbeliever might readily reply to him: “I do not care what your consciousness, as you say, tells you. You are not level-headed. In fact I think you are crazy, half-insane, at least.” Here is where we can clinch the argument. Everybody cannot be crazy. One might be and so hold erroneous views; but not the whole world. If well-nigh every person on this earth believes in some kind of a God, and if the only ones who do not are the few who *claim* that they are “atheists” (and many such “atheists” call upon God and pray to Him when they are dying—when defiance and rebellion count for naught), then the pre-

## *Doctrines and Teachings of the Church.*

sumption is in favor of the existence of God, and the burden of proof lies with the atheist to prove that there is no God, not with the believer to uphold his faith.

3. The Proof of Conscience. This differs from a Knowledge of God's Existence. It is the implanted standard of right and wrong. Granted that our attitude toward things moral is largely a matter of education, and that Conscience is educatable both for and against right; the unanswerable question remains, where do we get our standard, or NORM, of right and wrong, save by a Divine Standard in the heart of everyone? "God hath set His law in their hearts." "These, having no law, are a law unto themselves, their conscience bearing them witness." What has developed the universal consciousness of punishment, of accountability to someone, of a valuation and distinction placed on certain deeds? If there be no God, to whom we are held in account, whence comes the universal principles of Justice, Equity, and Right? Whence arise the Laws, of which the Ten Commandments form the basis in every nation upon this earth? Is not Conscience a proof of God, however perverted and however uneducated we find many consciences, to-day, and however much we fail to distinguish between custom and religion?

4. The Proof from Nature. Who made the world? We say "God." But does not "Evolution" disprove God's creation? By no means. If we were to accept the widest theory of evolution, tracing mankind in his human frame from the lower animal kingdom, and animals from plant life, and that down through the mineral kingdom to a molten mass of earth, shot off from the sun, and the sun itself to stellar dust, we still need God. According to science, "matter," i.e., the elements composing this and the millions of other worlds, is eternal. Granting all this, where did Matter come from? Someone must have made it. The Universe could not create itself. If we took a

## *Doctrines and Teachings of the Church.*

pantheistic attitude, and said that God was in and through all Matter, we still have a God in some sense, though not the orthodox one. In any way that an unbeliever may argue, he is still always brought back to some proof of God, and this is all we ask from this argument, for it proves a God, and strengthens our other points. It does not at all disprove God's existence, and the burden of proof is on the unbeliever.

5. The Argument from Design, or the evidences of Plan and "Mind" in the world. This proof is variously stated. Briefly, it places in array the exquisite beauty of the world, its scientific accuracy, its mathematical precision, its perfection of every part, its million evidences of a Master behind it all, of a God who at the very least set it under laws and principles and keeps it under them, of the manifest evolution and onward march towards a destiny not yet fulfilled; of a certain Purpose or Reason for all this, without which such intricate machinery and gigantic stages of evolution and development, such beauty and order would all be both inconceivable and inexplicable. It says that reasoning by our own beings, by all analogy, by all logic, by all the basal principles by which we test our acceptance of other never-disputed points of science or of life, we find it necessary to accept a God, ruling and controlling the world, with infinite wisdom for an undoubted end, with unswerving and unalterable progression and purpose.

Thus have we tried to prove God's existence, independent of revealed religion and the Bible.

II. *One God Only.* The great teaching of God in the Old Testament is monotheism, one God. His revelation to Abram and His long years of training and struggle with His chosen people was to lead them back from many gods, polytheism, to the certain and final acceptance of belief in one God. Thus the cry of the old prophets was ever and

## *Doctrines and Teachings of the Church.*

again: "Hear, O Israel, the Lord, thy God, is one God." Read carefully Deut. vi. 4, iv. 35; Isaiah xlv. 6-8; S. John xvii. 3; and I. Cor. viii. 4.

### *III. Yet in the One God are Three Persons.*

#### *1. In Old Testament:—*

(a) It is seen in numerous places in the Old Testament revelation. The name for God is a plural word, "Elohim." It is used for God in the very first verse of the Bible, Genesis i. 1.

(b) God often speaks as "We" and "Us." Look up Gen. i. 26, iii. 22, Exodus iii. 14.

(c) The great Blessing given by the Jewish Priests had three parts, one for each Person of the Godhead. Read it in Numbers vi. 24-26: "The Lord bless thee and keep thee: The Lord make His face to shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace." Each Person gives a special Blessing.

(d) In Isaiah vi. 3, we have the Triune Praise, sung by the angels, "Holy, Holy, Holy," one laudation for each of the Trinity.

2. In New Testament. Here it is seen clearly and unmistakably:

(a) At Christ's Baptism by S. John the Baptist, in S. Matt. iii. 16-17. we have—

1. The Father, manifested by the Voice, speaking from Heaven.
2. The Son, manifested by Jesus Christ Himself in person.
3. The Holy Ghost, manifested by the Dove hovering on Jesus.

(b.) In S. John xiv. 16, Christ tells His disciples, "I will pray the Father and He will give you another Comforter . . . even the Spirit of truth." Here we have

## *Doctrines and Teachings of the Church.*

clearly the Father, the Son ("I"), the Holy Ghost ("the Comforter, . . . even the Spirit of truth").

(c) At Christ's Ascension, He gives the Great Command, S. Matt. xxviii. 19: "Go ye . . . baptizing . . . in the name of the Father, and of the Son, and of the Holy Ghost," the Trinity named in order.

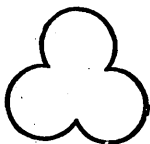
IV. *Signs or Symbols of the Trinity, often used in Church Decoration, etc.*

1. The Triangle (see below) in which (a) the sides are equal, symbolizing the fact that all Three Persons of the Trinity are equal in every possible point. (See also Athanasian Creed on this declaration.) (b) The Angles are equal, symbolizing that Each Person has equal power with the others. (c) Yet all one figure, symbolizing that all Three make but One God.

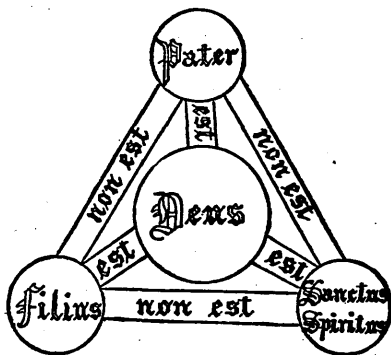
### **Symbols of the Holy Trinity:**



TRIANGLE.



TREFOIL.



TRIANGLE AND CIRCLES.

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## *Doctrines and Teachings of the Church.*

2. Circles (cut), show the same points, and are frequently used in decoration.

3. The Trefoil and the Three-leaved Clover. Three Parts, yet one Figure.

4. The Triangle and Circles combined. Study this out carefully and ask someone to translate the Latin, and see how absolutely and clearly this simple figure explains all the relations of the Persons of the Trinity.

*"God the Father."* God is "Father" in many ways, and we ought to get a clear realization of each one of them. He is Father of—

1. The Only-Begotten Son, in two ways:

(a) Of the Son, as He existed from all Eternity, without Human Nature.

(b) Of the Son, as Jesus Christ, Incarnate by the Holy Ghost of the Virgin Mary, taking Human Nature and having all that that includes.

2. All Creation. The World was made by God, and He is the father of all life upon it. Read Job. xxxviii. 7; Acts xvii. 28.

3. Redeemed Mankind. In a peculiar sense we alone can say, "Our Father Who art in Heaven." Those who are redeemed are particularly His children. Read Romans viii. 15; S. John xx. 17; I S. John iii. 1.

*"Almighty."* God is Almighty, all-powerful, omnipotent, that is, He can do all things. There is no exception to this statement, unless it be the metaphysical quibble that God cannot sin and that God "cannot save a soul against its will," that is He, having given man free-will, leaves the choice of whom he will serve forever with man himself. Though God *can* do all things, this does not say, of course, that He *will* do any particular thing necessarily, in answer to prayer. As we shall see later, God grants what is really best for us and the world, judged from His all-wise standpoint. This is the reason that we should

## *Doctrines and Teachings of the Church.*

always add to our petition the words "Thy will be done," or, "If it be according to Thy will." See Job xlii. 2; Dan. iv. 25; I S. Tim. i. 17.

### *"Maker."*

I. Creator. God is the Creator of all things. To "create" is to make something out of nothing. Therefore only God can create. Man always requires something already created to work on. Man forms or fashions, he does not create.

II. Each Person in the Trinity had a part or share in Creation.

1. The FATHER created everything. See Jer. xxxii. 17; Exodus xx. 11; Psalm lxvi. 5; Rev. iv. 11.

2. But the Father worked through the SON. See S. John v. 17, i. 13—"the Word was with God, . . . all things were made by Him, and without Him was not anything made that hath been made"; and Col. i. 17—"by the Son were all things created, in the heavens and upon the earth, things visible and invisible," etc.

3. Yet the HOLY SPIRIT had a share in active creation. In Gen. i. 2, we read: "The Spirit of God moved upon the face of the waters," in direct connection with primæval creation. Also in Job xxvi. 13, we see: "By His Spirit hath He garnished the heavens." See also Psalm xxxiii. 6.

*"Of Heaven and Earth and all the things visible and invisible."* Col. i. 16-17 tells us that all things, "whether they be thrones, or dominions, or principalities, or powers" are the product of God's, the Trinity's, creation. Hence all Spirits, angels, etc., were made by God. The evil angels, Scripture tells us in the New Testament, are the angels, once good, who rebelled against God's will, and were cast out of the heavenly abode. Earth and Heaven, the Stellar Universe, all were made by God Almighty.

## *Doctrines and Teachings of the Church.*

### *"And in Jesus."*

I. JESUS. The name JESUS means God the Saviour. It is closely akin in meaning to the old Hebrew names "Joshua" and "Hosea." Hosea or Hoshea meant saviour or deliverer. When compounded with one of the Hebrew names for God, as "Jah," it became "Jehoshua," which shortened into "Joshua." Modified, as Hebrew names were, when they went over into Greek, this became "Iesous" or JESUS. Both Joshua and JESUS mean God the Saviour, and the latter name was given to the Eternal Son of God when He became incarnate, as "the name above every name" (Phil. ii. 9). It was our Lord's own personal name, like our Christian names, John, Mary, etc.

II. Predicted of our Lord. It was twice ordered by divine command to be given as the personal name of the Incarnate Son.

1. Directly to the Blessed Virgin at the Annunciation to her by the Angel Gabriel that she should be the Mother of God. Read carefully S. Luke i. 31.

2. By the Angel in a dream to S. Joseph, the husband of the Blessed Virgin. Read S. Matt. i. 20-21.

III. So JESUS is our Saviour. "Neither is there salvation in any other, for there is none other name under heaven, given among men, wherein we must be saved," Acts iv. 12. See also S. Matt. i. 21, and Heb. ii. 14.

IV. The Symbol I H S. This is really JES, the first three letters of the name JESUS in the Greek as above. There is no "J" in Greek, "I" takes the place of it. The long "E" in Greek is written like our capital "H." Thus the entire name would be "IHSOUS," which was usually shortened to IHS. This is the symbol we see used in Church decoration, in hangings, books, etc. It is *not* a symbol for "I have suffered," as is often erroneously said; nor for "Jesus hominum Salvator," "Jesus, the Saviour of men."



## *Doctrines and Teachings of the Church.*

### *"Christ."*


I. "Christ" was "Christos" in the original Greek, and means "the Anointed One." It is the same word as "Messiah" is in Hebrew. The name was given to Jesus during His Ministry, as an official title, the title of the long-expected Messiah or deliverer of the Jews, which Jesus claimed to be, and which His disciples accepted Him as. There were three classes of persons anointed in olden times, (1) Prophets, (2) Priests, (3) and Kings. So Jesus is our great Prophet, Priest, and King. He was anointed by the Descent of the Holy Ghost at His Baptism by S. John the Baptist in the river Jordan.

II. Jesus was anointed as—

1. Prophet, to reveal the Divine Will and Truth, and to preach Repentance.

2. Priest, to offer up Himself, as a sacrifice on the Cross (read Heb. vii. 24, v. 6, ix. 26) and to act as our Great High Priest, pleading for us in Heaven (Heb. v. 6).

3. King, to rule over the world as Spiritual King (S. John xviii. 36) and to conquer Eternal Death (I Cor. xv. 26; S. John xviii. 36).

III. The Symbol  used in Churches for decoration and on books, etc., is really the first two letters of Christ in Greek. There is a compound letter in Greek, "Ch.," written like our "X." The Greek "R" is written like our "P." The whole word, therefore, looked like XPISTOS, and the first two (or three, as we put it) letters would be XP. As a symbol, they are often written like the form above.

*"His only Son."* In the Nicene Creed this reads: "Only begotten Son of God."

I. Christ was from all Eternity God's only Son: "Begotten of His Father before all worlds." Read it in the

## *Doctrines and Teachings of the Church.*

Nicene Creed. See also S. John xvii. 5, viii. 58; II S. Peter i. 17.

II. But in point of time, as well as of Eternity, Christ became God's Son. "Born of the Virgin Mary." Read carefully the account in S. Luke i. 35 on.

*"Our Lord."* This title was applied to Christ as—

1. God. Its use corresponds to Jehovah (Javeh) in the Old Testament, as the term "Lord God" (Javeh Elohim). See S. Luke ii. 11 and S. John viii. 58.

2. Master. Read Acts x. 36 and I Cor. xv. 27.

*"Who for us men and for our salvation"* (Nicene Creed). "For" is the Greek word "dia," which is beautifully intensive here in its meaning, "Who altogether on account of us men," etc. Hence it shows His love for us.

*"Came down from Heaven."* The Promise of Redemption was given at the Fall, as recorded in Genesis iii. 15 (read it). It was carried out step by step through the history of the Hebrew people. Through Shem, the promise was narrowed down to one race (Gen. ix. 27). Through Abraham, it was brought within one Nation, the Jews (Gen. xii. 3). Through Judah, it was confined within one chosen Tribe (Gen. xlix. 10).

*"Conceived by the Holy Ghost."*

I. Long before the Messiah came to earth this was predicted of Him, in language unmistakable. The Prophecies in Isaiah vii. 14 and ix. 6-7 should be carefully read.

II. These Prophecies were fulfilled in Christ. See "the Holy Ghost shall come upon thee" (S. Luke i. 35), and the similar reference in S. Matt. i. 23. Read also Isaiah vii. 14, viii. 8-10.

*"Born of the Virgin Mary."* Read the account of Jesus' birth in S. Luke ii. 6-7. Examine the details of it. Note that He was not born at Nazareth, though He lived at Nazareth from the return from Egypt until Manhood, and was called a "Nazarene." The Birth occurred at Bethle-

## *Doctrines and Teachings of the Church.*

hem, according to detailed prediction ("And thou Bethlehem art not least, . . . for out of thee shall come a Governor, that shall rule My people Israel," S. Matt. ii. 6), brought about by the law that required each family to return to the ancestral home of the family for the taxing which had been ordered by the Emperor Cæsar. Bethlehem was the ancient City of David, and both the Virgin Mother and her husband were of the family or lineage of David. At the taxing, therefore, they journeyed to Bethlehem, where the family records were kept. There in the manger of the stable, because on account of the unusual host of visitors, it is recorded there "was no room for them in the inn," the Saviour Child was born. Read the beautiful account in S. Luke ii. The Scripture name of S. Mary was Miriam, the same name as the sister of Moses in the Old Testament. She was the cousin of Elisabeth, mother of S. John the Baptist. Thus the Baptist and our Blessed Lord were cousins. See S. Luke i. 32 and Rom. i. 3.

"*And was made Man.*" The Nicene Creed here has "And was Incarnate by the Holy Ghost of the Virgin Mary." The word "incarnate" means made into flesh. See it as below:

Into—flesh—made	{	Made into flesh.
In—carn—ate		

Thus Christ not merely assumed human form, did not become a phantom; but took flesh, became man. See S. John i. 14, "Became Man," that is the essence of man, as it were—human nature as such. [Remaining Perfect God, He became Perfect Man. It thus contrasts the Incarnation with all the earlier, Old Testament Christophanies, which were but partial, visionary, and evanescent. He did not become *a* man; but *man*, taking manhood, as it were, into Godhead. Hence there was no place for male or female characteristics alone or exclusive, in Christ. He combined the natures of both. There was equally no place

## *Doctrines and Teachings of the Church.*

for race or nation; for past or present. Our Lord in His Incarnation is as it were timeless, not confined to that age or place.] He is likewise raceless in His appeal to the world. We do not think of Him as a Jew; but as man. The Chinese represent Christ often as a Chinese, the Indian as an Indian, the Italian painter as an Italian, the German as a German, etc., each race interpreting its own highest ideal of manhood. Read Gal. iii. 28; Col. iii. 4. [He is in this way Perfect God and Perfect Man, the God-Man.]

I. As Perfect Man, He has—

1. Perfect Body, not a phantom, or appearance. See S. Luke ii. 52, S. Mark iv. 38, xv. 39; S. John iv. 7, xix. 28; S. Luke xxii. 44.

2. Soul, Animal Soul or Mind. See S. Luke ii. 52, xxii. 15.

3. Immortal Spirit, our Souls as we commonly and incorrectly call them. See carefully S. Mark ii. 8; S. John xiii. 21, xi. 33; S. Luke x. 21.

II. [As Perfect God, He has His Divinity, or Godhead. Note that the Divinity did not take the place of the Human Spirit nor of the Animal Soul. Both Humanity and Divinity were complete. God did not come and dwell in a human form merely, when He became incarnate. He became Man.] The union was complete and indissoluble.

*“Suffered.”*

I. It was predicted that Christ should suffer, Gen. iii. 15. The Prophets often allude to it. Isaiah preached a suffering Messiah, Isa. liii. 3-10. See also Psalms ii, xxii, lxix. 21, etc., especially Zech. xiii. 7.

II. It was foreshadowed by the Hebrew Sacrifices, by which the death and suffering of the Messiah were pictured for centuries to the Jews. Our Holy Communion Service is “the unbloody sacrifice” that Christ gave us to take the place of the bloody ones of the Jews, “to show the Lord’s

## *Doctrines and Teachings of the Church.*

death till He come." The Holy Communion is distinctly a sacrifice, the place on which it is celebrated is "the altar of which they have no right to eat who serve the Tabernacle." While the Jews of Christ's time expected a Glorious or Reigning Messiah, who should be King, and so misunderstood Christ's mission; nevertheless it is certain that they also looked forward to a Suffering Messiah, as well, probably two persons, according to their ideas.

III. This suffering was also typified in many ways. Read carefully S. Matt. viii. 20; S. John i. 11, xii. 31; S. Matt. xxvi. 40; S. Mark xiv. 37, etc.

IV. All these types and prophecies were literally and fully fulfilled in Christ. The suffering and self-denial of the Lord Jesus would fill a volume of description. Read particularly Heb. v. 8; S. Luke ix. 58; S. Mark xi. 12; S. John iv. 7, xix. 28; S. Matt. xxvi. 37; S. Mark xiv. 34, xv. 18-19.

*"Under Pontius Pilate."* Pontius Pilate was the Roman Governor of Judea at the time of our Lord's Death. He is named here both to fix definitely the date of Christ's death, and to show under whom and by whose orders, He was put to death. All power of death had been taken away from the Jews, since their nation had been ruled by the Romans. Formerly they had had the right to execute, through their Court of Law, the Sanhedrin. Their mode of death was by stoning. When the Romans assumed control, they took from the Jews the power to execute capital punishment. When criminals were put to death by the Romans, after trial, it was always by crucifixion. So at no period, save that of the Roman Rule, could Christ have been crucified, and so fulfilled predictions as to the mode of death. See S. Matt. xxvi.; S. Mark xv.; S. John xviii.; S. Luke xxiii., for accounts of Christ's Sufferings and Death.

*Doctrines and Teachings of the Church.*

*"Was Crucified."*

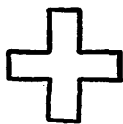
I. Had our Lord come 250 years sooner than He did, He could not have met with death by crucifixion; nor could He if He had come 100 years later. It was thus just "in the fulness of time, God sent His Son."

II. Kinds and Names of Various Crosses used, which are still seen to-day in Church decoration:

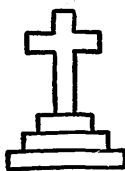
**THE CROSS.**—The cross comes first in order. It is the special symbol of Christianity.



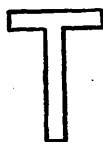
LATIN CROSS.



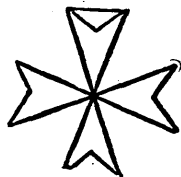
GREEK CROSS.



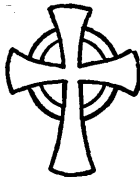
CALVARY  
CROSS.



TAU-CROSS.



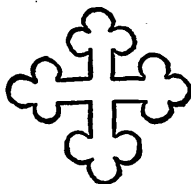
MALTESE CROSS.



IRISH CROSS.



ST. ANDREW'S  
CROSS.



CROSS TREFOIL.

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TO PLAIN QUESTIONS.

(a) The Latin or Roman Cross, was the kind on which Christ died, the nails being driven through the palms, fastening the hands to each arm or projection of the cross, the feet being nailed through the ankles to the base of the cross, and the head resting against the top projection.

## *Doctrines and Teachings of the Church.*

(b) The Greek Cross, or S. George's Cross, after the kind on which tradition says S. George the Martyr died. It is by chance the same shape as our usual addition sign. It is the symbol of the Red Cross Army and of all hospital and medical work, because of its historical connections.

(c) The Calvary Cross is merely a modification of the Roman Cross.

(d) The Tau (letter T) Cross or Cross Commissa, lacks the head-piece, but is otherwise the same as the Roman Cross.

(e) The Maltese Cross was the symbol of the Knights of Malta, in the famous Jerusalem Crusade. It is the symbol of the King's Daughters.

(f) The S. Andrew's Cross, named after S. Andrew the Apostle, is the kind on which he was crucified, the arms extended upwards, the feet stretched, the agony probably thus greatly increased. It is naturally the symbol of the great Brotherhood of S. Andrew, which has the object he had, of calling brothers to the service of the Christ.

(g) The Cross Trefoil is merely a beautification of the Greek Cross (S. George's) by trefoil or trinitarian ends, used for Church decoration.

(h) The Simple Cross was a long, straight stick, driven through the body, at the backbone, half way down, thus formed, with the victim suspended on it, a cross. It is not shown in the illustrations.

### III. The Crucifixion.

(a) Note and think of the awful Intensity of the Suffering. It was the most agonizing kind of death known to man. The fearful tearing of the flesh by the nails driven through, the weight of the body wrenching the gaping holes still more, the tense nerves, the parching thirst that comes with all pain, the insanity and prolonged raving that usually ensued, all this was part of crucifixion. Then with our Blessed Lord, think of His mental anguish

## *Doctrines and Teachings of the Church.*

with the burden of a world's sins laid upon His shoulders. Think, too, of the delicacy and tenderness of His mortal body, of the nervous type of an intense, high-strung personality, in whom all pain and suffering becomes necessarily the more intense and awful. No wonder that His humanity prayed, in Gethsemane with the blood drops as sweat pouring from His sacred form, "Father, if it be possible, let this cup pass from Me."

(b) Think of the Disgrace and Ignominy of such a Death. It was the most shameful death known to mankind. It was only meted out to the worst malefactors. To die on a cross was in the deepest sense a mark of shame. It was even a worse disgrace, if possible, than is our hanging or electrocution, as compared with a condemned soldier who is shot. Finally, think of Christ, our Christ of to-day, in the light of His terrible self-sacrifice and death; think of what He did for us, how He showed His love and how we ought to show our ceaseless love and devotion to Him. Truly said the Saviour: "I, if I be lifted up, will draw all men unto Me." It is by the cords of love He draws us, "Christ reconciling the world to Himself."

*"Dead."* S. Paul has told us: "If Christ be not risen, your faith is vain, ye are yet in your sins." It is useless to prove Christ risen, unless we first have certainty that He really died. Let us then look at the proofs of a Real Death.

### Proofs of Christ's Death:

1. He hung six (6) hours upon the Cross, from 9 A. M. to 3 P. M., a strain after which no man ever lived.

2. At His death, He cried out: "Father, into Thy hands I commend My Spirit," and, "when He had said these words He yielded up the Ghost." See S. Luke xxiii. 46.

3. The soldiers, who dealt daily with death, and, like physicians to-day, certainly knew death, for it was their



## *Doctrines and Teachings of the Church.*

business to be sure of it, came to see the three men crucified, and found Christ dead. They found the two thieves who were crucified on either side of Him still alive, and noted the difference, for they broke the legs of the thieves; but did not break Christ's legs.

4. One of the soldiers, moreover, in hatred, derision, or cruelty, deliberately thrust the broad end of his spear into Christ's Side. Out of this wound "flowed blood and water." This showed that the heart had been pierced, that the blood came from the heart, and that the "water" probably came from the pericardium, the membranous sack around the heart, which is usually filled with a straw-colored lubricating fluid. No man ever lived yet with his heart pierced. A wound of that size, even if Christ had not yet died, must have surely killed Him.

Incidentally, note how the soldier unconsciously fulfilled prophecy—"they shall look on Him whom they have pierced." Read all through Psalm xxii.

5. Later in the day, Pilate, to make sure, sent a Centurion to learn if Christ were really dead. Now the Centurion was Captain over 100 men. It was highly dangerous for him not to be certain, for him to make a false or careless report. He came back and reported Christ dead, after which Pilate gave the permit to His friends to get Christ's Body. See S. Mark xv. 44.

*"And buried."* Joseph of Arimathea obtained the Body of the Saviour from Pilate, and, purchasing linen, with Nicodemus (the same who came to Jesus by night, as a secret disciple) wrapped the Body in the linen, with about one hundred pounds of spices, myrrh and aloes, which thus embalmed it, and then laid it in a new rock-hewn tomb, in the garden of Joseph. Note that the embalming was similar to the Egyptian form of preservation, and did not cut nor injure the Body. It was not at all like our present-day method of embalming, which injects pre-

## *Doctrines and Teachings of the Church.*

serving fluids into the arterial system. Our embalming would in itself kill a person, and would fill the blood vessels with a solid, gelatinous mass, preventing any possible resuscitation. On the details of the Messiah's Entombment, read S. John xix.

*"For us."* (See Nicene Creed: "Was crucified also for us.") This means, "in our behalf," as our Representative, to make (1) a Redemption for us, (2) a Sin-Offering for us, (3) a Reconciliation for us. This Reconciliation is often called the Atonement. Christ's Atonement is really the At-one-ment, that is making us "at one" with God, turning us to God. God always is willing; but man it is who is unwilling. "I would: but ye would not." Read fully these passages: S. Matt. xx. 28; I S. Tim. ii. 6; S. John i. 29-36; S. Matt. xxvi. 28; I S. Peter ii. 24; II Cor. v. 14; Eph. ii. 14, and Heb. ii. 9.

*"He descended into Hell."* This article was inserted in the Creeds about 400 A. D.

I. The word "Hell" is equivalent to the Greek word "Hades," to the Hebrew "Sheol," to the Persian "Paradise," and to the General term, "Abraham's Bosom."

It is not "Gehenna" or the Place of Torment or Punishment, "Hell" as we usually use the term to-day. (Read the Rubric before the Creed in the Prayer Book.) It is here the "Intermediate Place," Paradise, as Christ used it on the Cross to the penitent thief, when He said: "To-day shalt thou be with Me in Paradise." It is where we are to remain after our death, without our bodies, waiting for the Great Resurrection Day, the Judgment Day, when we will rise with our Glorified Bodies, to take our eternal place in Heaven or Hell (the Place of Torment in this use).

### II. Proofs of the Messiah's Descent to Hell.

1. His words to the Penitent Thief, as above. See S. Luke xxiii. 43.

## *Doctrines and Teachings of the Church.*

2. Read also Acts ii. 31 and Eph. iv. 9.

3. In I S. Peter iii. 19, we have the statement that Christ went and "preached to the souls in prison, which aforetime were disobedient," etc.

4. Read through carefully Article II. of the Thirty-Nine Articles at end of Prayer Book.

*"The Third Day."* The Jews counted each day or part of day as one. Hence Friday was one day, Saturday two, and Sunday, when He arose, the third. Read S. Mark xvi.; S. Luke xxiv.; S. John ii. 12.

This Saturday, the day before Easter in the Christian Church, commemorative of the time when Christ's Body lay in the tomb, is called "Easter-Even."

*"He rose again from the dead."* Read the accounts in S. Luke xxiv. and S. John x. 18.

I. There are at least Ten Appearances of the Messiah after His Resurrection. Learn them:

1. To Mary Magdalene. S. John xx. 11-18.

2. To the Other Women. S. Matt. xxviii. 9.

3. To the Two Disciples at Emmaus. S. Luke xxiv. 13-33.

4. To S. Peter. S. Luke xxiv. 34; I Cor. xv. 5.

5. To the Ten Apostles, S. Thomas being absent. S. Luke xxiv. 36-43.

6. To the Eleven Apostles, S. Thomas being present. S. John xx. 24-29.

7. To the Seven Apostles by the Lake. S. John xxi. 1-14.

8. To over Five Hundred Disciples. S. Matt. xxviii. 16-18; I Cor. xv. 16.

9. To S. James. I Cor. xv. 7.

10. To All at the Ascension. S. Luke xxiv. 50; I Cor. xv. 7.

11. To S. Paul, after Christ's Ascension, as recorded by S. Paul, I Cor. xv. 8.

## *Doctrines and Teachings of the Church.*

12. Some students add an appearance To the Eleven in Galilee, inserted between 7 and 8, that is between His appearance to the Seven and that to the Five Hundred, giving S. Matt. xxviii. 16-18 as reference. Others consider this account identical with that to the Five Hundred Disciples, as recorded in I. Cor. xv. 6.

As to locality in Palestine of each of these appearances, it is thought that the first six were at or near Jerusalem, the next two (7 and 8) in Galilee, and the remainder again at or near Jerusalem.

II. Only *Three* Theories have ever been put forth by Skeptics *Against* His Resurrection, and none of them will stand examination.

1. His Disciples Stole the Body of Jesus, and Hid It.

This was the early Jewish argument, and it is given in the Bible as their explanation. S. Matt. xxviii. 13.

Answer.—There was a Roman Guard of sixty men. It meant death to a soldier to either be caught sleeping, drunken, off duty, or unfaithful. The Disciples were a most timid group of men. They deserted Him with only a small attacking party on hand, the night of the Betrayal. It would have been manifestly impossible for them to have overcome or deceived the soldiers and stolen the Body. So doubtful is the supposition, that this theory is never exploited to-day, even by Skeptics themselves.

2 The Swoon Theory.

This supposes that Christ did not really die on the Cross; that He merely swooned away with the agony, that the cool air of the Tomb revived Him, that He rolled away the stone and came forth, and that the soldiers fled, presuming that they had seen a ghost.

Answer.—(a) This theory was an after-thought. It was not held in early times. Had it been possible, men then would have promulgated it. (b) We proved, moreover, that Christ was surely dead. See the absolute proofs

## *Doctrines and Teachings of the Church.*

under "Dead." (c) The Disciples would have been cheats, while even the Skeptics themselves all acknowledge that at least the Disciples were honest men. (d) Christ Himself must have been a deceiver and a hypocrite, or else have changed His holy nature. (e) What became of Christ afterwards? How did He disappear after just forty days? With what plan did He prove able to befool everybody, even up to five hundred, that He really rose from the dead, and to show all the Disciples His Ascension into the Heavens?

### 3. The Vision Theory.

This, in brief, accounts for the story of the Resurrection as the wild imaginings of a group of hysterical women. It says that Mary Magdalene and the other women were so bowed down with grief that they became hysterical and thought they beheld Christ. They told the Disciples, who also began to see visions and dream dreams. Thus arose the whole figment of the Resurrection. This is the suggestion of recent novelists; notably Mrs. Ward, in "Robert Elsmere."

Answer.—(a) A brand new theory, the product of most modern times. (b) If it were a matter of Visions, Christ's Body could have been shown still resting in the Tomb. The stone would have been there and yet sealed. The soldiers would not have fled. (c) Too many visions would have been required. Note all the appearances recorded above. Five hundred at once would have had them. You might fool a few men, not so many cool-headed ones. (d) Christ spoke with men, had them not only see, but hear and even touch Him. He ate with them. He tried to prove it to them, by "a spirit hath not flesh and bones as ye see me have." He passed in and out among them. (e) Their very unbelief and incredulity had to be overcome at first. If a person has a vision, he, at least, is instantly convinced and believes in its truth. (f) The strong feel-

## *Doctrines and Teachings of the Church.*

ing on the part of the Disciples as to the reality of the Resurrection and its importance, that would serve to make them absolutely assured of its truth. Ghost stories do not mould the world. As S. Paul said later: "If Christ be not risen, your faith is vain, ye are yet in your sins." (g) The mental condition of the Disciples was too depressed to have visions. Such dreams come to persons in ecstasy, not in despondency. (h) The Body of Christ would have been quickly shown in the Tomb, and all faith from Visions would have at once been dispelled.

III. Finally, Certain Historical Facts Tend to Prove the Certainty and Power of the Resurrection.

1. The Existence of the Christian Church, as the most powerful factor in the world to-day, stronger in beneficent influence than Jewish, Buddhist, Mahommedan, or any combination of Churches or Creeds. Fiction never converts the world.

2. The Rapid Spread of Christianity as a Leaven through all the Roman Empire.

3. The Universal Observance of the Lord's Day, superseded the Sabbath.

4. Easter Day, the Yearly Witness to the Resurrection.

5. The Holy Eucharist, taking the Place of the Bloody Sacrifices, which were distinctly designed but to foreshadow the Coming Messiah.

*"He Ascended into Heaven."* Christ was on earth just forty days after His Resurrection. Note the number forty as used in the Bible as a period of Probation, both in the Old Testament and in the New.

Read the simple, manifestly truthful and calm, yet vivid description of the walk to Bethany, given in S. Luke xxiv. Compare this with Acts i. 11-12. Christ rose from the Mount of Olives, just outside the Village of Bethany. See how, even after the Resurrection and this Period of Probation and Instruction, the Chosen Disciples did not

## *Doctrines and Teachings of the Church.*

understand Christ's Spiritual Kingdom. As they walked along, "they asked of Him, saying, Lord, dost Thou at this time restore the kingdom to Israel?"—that is, would He lead them in driving out the Romans and setting up the Jewish Kingdom in Jerusalem. Note how He answers them. "And He said unto them, It is not for you to know the times or the seasons, which the Father hath set within His own authority. But ye shall receive power when the Holy Ghost is come upon you, and ye shall be My witnesses both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when He had said these words, as they beheld, He was taken up and a cloud received Him out of their sight." So simple, so clearly not overdrawn. So lacking in all the drawn-out portrayal that man, inventing a "tale with a purpose" would have given to the event. It is a marvel of quietness, and calm sincerity, and inspired dignity.

After the Ascension, the Disciples returned to Jerusalem, to "wait for the promise of the Father," the outpouring of the Holy Spirit, the "Comforter" who should abide with them forever.

*"And sitteth on the Right Hand of God."*

I. Scripture Proof: S. Mark xvi. 19; Eph. i. 20; Heb. x. 12.

But God is a Spirit," "without body, parts, or passions" (S. John iv. 24, and Article I. of the 39 Articles), how then can He have "hands"? He has no body nor hands, and this expression simply means the Place of Honor and Dignity and Power. Compare in the Old Testament the manifestations of God as "the still small voice," "the burning bush," the "thunders from Sinai," etc., with the statement, "ye saw no similitude," etc. All these are anthropomorphic expressions regarding God, using human words to picture what human words do not even exist to represent.

## *Doctrines and Teachings of the Church.*

### II. The Purpose of the Ascension.

"To prepare a place" for us: to be our Eternal Mediator and Intercessor, pleading for us in Heaven. See Gal. iii. 19-20; I S. Tim. ii. 5; Heb. viii. 6; ix. 15, xii. 24, vii. 25; S. John xiv. 2.

*"He shall come again with Glory."* For the vivid and startling descriptions of the Second Coming at the end of the world, look up carefully every one of the following references: S. John v. 22, 27, xiii. 41-43, xvi. 27; S. Luke xii. 35-48, xvii. 20, 24, 37; S. Matt. xxiv. 1-31, xxv. 1-46.

Thus the end of the world may come at any time, it is unknown to anyone save the Father, and cannot be set nor predicted. Certain signs must however first be fulfilled, and almost all, if not all, of those signs have been already fulfilled. Christ will come in visible form, in His glorified resurrection Body, with hosts of Angels, and with the sound of the trumpet (or whatever those human words stand for). The dead in Christ shall first arise from the dead, and receive their resurrection bodies. "Then we which are alive" shall "be caught up with the Lord in the air." The "Throne will be set," and the universal judgment, confirming the individual judgment, which ensues immediately upon death, will be given to all mankind, good and bad, and we shall "all be judged according to the works done in the body, whether they be good or whether they be evil."

*"To Judge."* The Father hath given all judgment to the Son. See S. John v. 22; Acts xvii. 31; Rom. ii. 16; S. Matt. vii. 23.

*"The Quick and the Dead."* The "quick" means the living, those who are "quick," lively, living. See II S. Tim. iv. 1; I S. Peter iv. 5; Rev. xx. 12.

Proofs of the Certainty of the Judgment.

1. Conscience proclaims it. We feel within ourselves that there is a norm or standard of right and wrong, that



## *Doctrines and Teachings of the Church.*

evil is sin, that we are accountable to Someone, beyond human judgment, and that some day, somewhere, we must give an account for our actions.

2. Justice demands it. Look at the injustice here on earth, the good in trouble oftentimes, the evil prospering. We feel that there must be a God and a time and place where such inequalities and injustice must be rectified.

3. The Universal Opinion, even of the Heathen, "who know not God," accepts judgment beyond as a Fact.

*"I believe in the Holy Ghost."* Compare this wording with that in the Nicene Creed.

Ghost is the same as Spirit, the one Old English, the other Latin. Other names for the Third Person in the Trinity are Comforter, who supports us in sorrow; Advocate, who pleads our cause above and pleads within us for the Right and against the Evil of our temptations; Paraclete; and Sanctifier, who makes us holy.

*"The Lord and Giver of Life, Who proceedeth from the Father and the Son."* The Holy Ghost is God.

I. Seen Dimly in the Old Testament.

Read carefully Gen. i. 2, "the Spirit of God moved upon the face of the waters"; vi. 3; Exodus iii. 2, xxxi. 3; Deut. xxxiv. 9; Num. xi. 25, 30; Judges xiv. 6; I Sam. x. 10; II Sam. xxiii. 2 (remarkable instances); Psalm civ. 30, cxliii. 10; Prov. i. 23; Job xxvi. 13; Isa. xlix. 19, xliv. 3 (both most illuminatingly vivid), and Joel ii. 28, 29.

II. Seen Clearly in the New Testament.

He fills Zacharias (S. Luke i. 67), Simeon (S. Luke ii. 25), S. John Baptist (S. Luke i. 80), the Blessed Virgin Mary (S. Luke i. 35), Anoints Christ Himself (S. Matt. iii. 16; S. John iii. 34), Spoken of by Christ (S. John xiv. 26, xvi. 7), and by the Apostles (Acts x. 19-20; I Cor. xii. 8-11, Rom. viii. 26, xv. 30; Eph. iv. 30).

III. The Holy Ghost Proceeds:—

1. From the Father, He is the Spirit of the Father

## *Doctrines and Teachings of the Church.*

(S. Matt. x. 20), is sent by the Father (S. John xiv. 26), and proceedeth from the Father (S. John xv. 26).

### 2. From the Son.

He is the Spirit of Christ (Rom. viii. 9), is sent by the Son (S. John xv. 26), bestowed by the Son (S. John xx. 22). Read the way the Apostles put it in Acts ii. 33, xvi. 7-8, and Gal. iv. 6.

The Greek Church says: "From the Father through the Son," which is probably the same truth as "From the Father and the Son," and possibly is even better expressed.

## IV. The Work of the Holy Spirit.

1. Teacher. He teaches both through the Ministry, whom He inspires or fills, and so guides, and through His individual work in our own hearts. See S. John xiv. 17 and xvi. 14.

2. Advocate. Convicts the world of sin and of righteousness and of judgment. See S. John xvi. 8.

3. Comforter. (a) Upholds us in trouble; (b) Intercedes for us "with groanings that cannot be uttered" (Rom. viii. 26). This is, of course, a human way of putting it.

4. Sanctifier, making us holy. See Rom. i. 4; Gal. v. 22; Phil. ii. 13.

## V. The Sevenfold Work of the Holy Ghost in Man.

1. At our Baptism. Look carefully through the Infant and Adult Baptism Services and count the number of times that "Holy Ghost" or "Spirit" occurs in them. It is continually "by water and the Spirit." Here the Holy Spirit "makes us members of Christ, children of God, and inheritors of the Kingdom of Heaven." We receive the "Gift of the Holy Ghost" for the duties and responsibilities of the child-life.

2. At Confirmation. Here we receive the "sevenfold gifts," "the Spirit of Wisdom, of Understanding, of Counsel, of Ghostly Strength, of Knowledge, of True Godliness, of Holy Fear." See the Prayer in the Confirmation

## *Doctrines and Teachings of the Church.*

Service in the Prayer Book. This is the Grace or strength to live the fuller life, after adolescence, with its greater responsibilities.

3. In the Holy Communion. The epiklesis, or calling down of the Holy Spirit to bless the Spiritual Body and Blood of Christ to us (See the Consecration Prayer), is the proof of the Spirit's work in that Sacrament.

4. At the Ordination of Deacons. See the Ordination Sentence.

5. At the Ordination of Priests. See the corresponding sentence.

6. At the Consecration of Bishops. See the Act of Consecration.

7. As the Inspirer of the Writers of the Holy Scriptures. "Holy men of old spake as they were moved by the Holy Ghost," "All Scripture, given by inspiration of God," etc.

Note carefully that God the Father and God the Holy Ghost have no bodies: God the Son never had a Body, till He became incarnate, that is, born as God-man, Jesus Christ the Messiah. With that glorified or resurrection Body He ascended into Heaven, and consequently has that glorified Body to-day, or rather is still (and forever) God-Man, having taken on eternally our human nature. He is the only Person of the Divine Trinity, therefore, who has human form.

*"The Holy Catholic Church."* "Church" in the New Testament is "Ecclesia," from which our English word "ecclesiastical" comes.

I. Church is used in several senses ordinarily. It may stand for—

1. The Particular Building, in which certain Services are held. Rom. xvi. 5.

2. The Parish Church and its Mission Chapels, as the Trinity Foundation in New York. See also Acts viii. 1.

## *Doctrines and Teachings of the Church.*

3. Any One Branch of the Christian Church Universal, as the Church of England, the Greek Church, the Protestant Episcopal, etc.

4. The Whole Christian Church Everywhere, counted as One. See Eph. v. 23. This is the sense in which Church is used in the Creeds, the one great Church of Christ throughout the world.

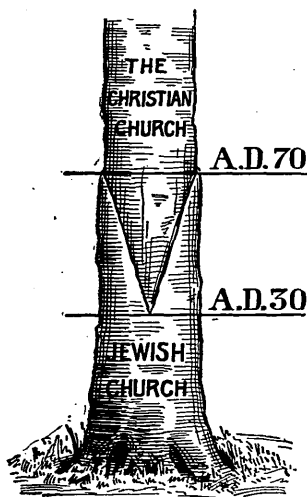
Since Abraham's time at least, there has always been a Church of God on earth, not human in foundation, but divine. This Church of God, which was undoubtedly designed to keep man in touch with the Almighty, to instruct him, to guide him aright, to lead him on and inspire him to noble living, and to give him opportunity to worship God in prayer and praise, must necessarily have certain definite marks or signs, whereby men may know and recognize it.

The marks or signs of the Jewish Church were clearly known. God made a Covenant or Agreement with Abraham. All out of this Covenant were out of the Church, as it were. The Tribe of Levi, later on, was set apart as the special Ministry. No others were permitted to usurp their work. The marks of this Church were (1) the Bible (Old Testament), book by book as written under Divine Inspiration; (2) the Threefold Priesthood or Ministry of the Jews, composed of High Priest, Priests, and Levites; and (3) the Sacrifices, which were of a sacramental character.

When Christ came and ascended into the Heavens, the Christian Church developed from the Jewish Church, as a child from its mother. It too had three marks or signs: (1) the Bible, now increasing gradually, as the New Testament Books were written; (2) the Threefold Ministry, now known as Bishops, Priests, and Deacons (see Ministry in detail, further on); and (3) the Sacraments, now Holy

*Doctrines and Teachings of the Church.*

Baptism and Holy Communion. There was no break in God's Church, only a steady and progressive evolution.



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TO PLAIN QUESTIONS."

II. The Characteristics of the Christian Church. They are given in the Nicene Creed, "One, Holy, Catholic, and Apostolic Church."

1. *One.*

- (a) In Faith that it professes. ("One in Faith and Doctrine.") See Eph. iv. 4-5.
- (b) In Its Headship, Jesus Christ, the Father, and the Holy Spirit. See same text as in (a).
- (c) In Aim, by which Its Conduct is to be actuated. ("One in Charity.")

## *Doctrines and Teachings of the Church.*

(d) In the One Fatherhood of God. See S. John xvii. 11, xx. 12, etc., see also Eph. iv. 6.

### 2. *Holy.*

(a) As to its Head, Jesus Christ. Eph. v. 28-29.

(b) As to Its Object, Holiness. Titus ii. 14.

(c) As to Its Teaching, God's Law of Right.

### 3. *Catholic.*

The word "Catholic" does not mean "Roman Catholic," and does not refer in any way to that Branch of the Christian Church. It means, as it always has meant, "universal," or existing everywhere. This exclusive use by the Romanists is a wrong and false use. They are no more "Catholics" than are we or any others who have been baptised into Christ's Church universal. The proper title for them is "Romanists" or "Roman Catholics," that is, the Branch of the great Catholic Church, which has as its earthly head the Bishop of Rome, in Italy. Look up in the Prayer Book the Office of Visitation for the Sick, and read the use of "Catholic" in the Prayer for All Those Present at the Visitation. This is the correct use of the word.

(a) The Church is Catholic as to Time. It has existed from the earliest time, even from the time of Jesus Christ, and back from the origin of the Early Jewish Church.

(b) As to Place and People. No race is left untouched, nor is any race unreachable by nature, temperament, or possibilities from the attractive influence of the Church.

(c) As to Teaching. It proclaims all the Truth, and nothing that is True is ever contrary to the Church or foreign to Its spirit.

Note, however, that this word is sometimes used in a narrowed or restricted sense, as meaning "orthodox." It was from this use, that Rome first began to limit the word, and to claim a unique orthodoxy, and apply the word to

## *Doctrines and Teachings of the Church.*

suit that claim. As a matter of history, Rome is not orthodox to-day, and so the term is still more inappropriate as a title given solely to the followers of the Bishop of Rome.

4. *Apostolic.* (See Nicene Creed here.) This means founded by the Apostles. No Church is Apostolic that cannot prove this origin. See Eph. ii. 20.

### III. The History and Authority for THE Church.

1. In the Old Testament. We have noted the three orders in the Jewish Ministry, (a) High Priest, (b) Priests, (c) Levites. Read the Story of the Exodus, the Building of the Tabernacle, the Institution of the Ministry, and the Consecration of Aaron as first High Priest (Exodus xxxix.-xl.).

2. In the New Testament. At Christ's Time on earth, there was (a) Christ, the Head, (b) the Apostles, (c) the Seventy Elders or Disciples. Read carefully S. Luke vi. 12-13; S. Mark iii. 13-14; S. Luke x. 11.

After Christ's Time. There were still three Orders, (1) the Apostles, (2) the Seventy Elders or Disciples, and (3) the Deacons, a new Order, set apart to do a certain and very definite work. See Acts vi. 3.

For some wise reason, God always had and wants three Orders in the Ministry, and no Church is fully obeying His plan, unless it has the three.

### 3. The Three Orders kept up their Ministry.

(a) The Apostles kept adding to their number, men of equal rank and office. They first chose S. Matthias (Acts i.), then S. Barnabas (Acts xiii. 2-4, ix. 27), then S. Titus (Titus i. 5), then S. Timothy (II Tim. 1, 6). Christ chose S. Paul, and he counted himself "not one whit behind the very chiefest of the Apostles" (Acts ix. 11; II Cor. xi. 5). We can trace their successors by name ever since.

Soon the word "Episcopos" (from which we derive our word "Episcopal" and "Episcopalian") which is translated

## *Doctrines and Teachings of the Church.*

however, "Bishop," was used instead of "Apostle" for this highest Order in the Ministry, and the term "Apostle" was reserved for those only who had "been eye-witnesses" of Christ, His Life and Work. The Order was not in way altered: only the name was changed. The word "Episcopos" literally means "Overseer."

Within ten years after the death of S. John (A. D. 110), the three Orders were called everywhere, as to-day, Bishops, Priests, and Deacons.

(b) Examples of the Choice of Priests and Deacons, in the New Testament, in regular succession of the same kind: (1) Priests (Elders), Acts xi. 29-30, xv. 4, xxi. 18, xiv. 23; I S. Tim. iv. 14; Titus i. 5. (2) Deacons, Acts vi. 3; I S. Tim. iii.; Phil. i. 1; Acts xiii. 1.

4. The Church spread rapidly. S. Matthew went as Bishop to Africa, S. Thomas to India, S. James dwelt in Jerusalem as Bishop, S. John in Asia Minor and Ephesus, S. Andrew and S. Philip in Russia, S. Mark in Egypt, S. Peter in Asia and Rome, S. Bartholomew in India and Persia, S. Paul in Greece, Rome, Spain, and possibly (though it is doubtful) in Britain (England), S. Simon in Egypt and Algeria, S. Jude in Turkey and Persia, S. Timothy in Ephesus, and S. Titus in Crete.

It is interesting and inspiring to us in our devotion to heroism, to consider how some of the early Disciples lost their lives in persecution. S. Peter was put to death in Rome, at the same time that S. Paul was beheaded in that same city, being crucified with his head downward, at his own request, deeming himself unworthy to die in the same manner as did his Divine Master; S. Andrew was crucified on a cross the shape of the symbol that bears his name; S. Philip was bound upon a tree and stoned; S. Bartholomew was skinned alive; S. James the Great was killed by a sword by Herod Agrippa in Jerusalem; S. Thomas was pierced with a spear, while laboring in India; S. Matthew

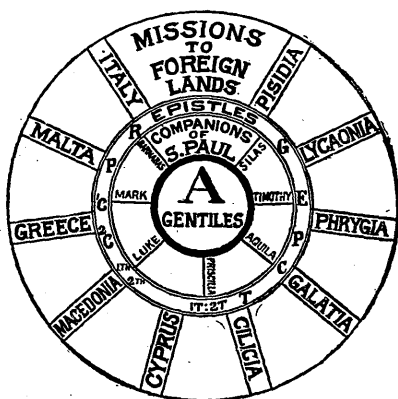


## *Doctrines and Teachings of the Church.*

died in Central Africa by the sword; S. Simon was sawn asunder; S. Jude was killed by the sword; S. James the Less was clubbed to death in Jerusalem at the great age of ninety-four; S. Matthias was stoned and beheaded in Judea; while S. John, though once immersed in boiling oil, was the only one of the Apostles who died a natural death.

Almost all of these heroes of the Cross met martyrs' deaths.

The following diagrams from Scadding's "Direct Answers" are well worth carefully studying out:



## *Doctrines and Teachings of the Church.*



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5. In 600 to 900 A. D., the Bishop of Rome gained great power over all the Church, extending his authority beyond his own Diocese in Rome, and dictating largely to other Bishops and clergy. This claim arose naturally, because as Bishop of the great city of Rome, the Capitol of the world as it were, he was continually referred to in the settlement of disputes, quarrels, and difficulties that came up from time to time, between nations, dioceses, Bishops, or individual clergy and laymen. It was at first a leadership such as certain of our American and English Bishops exercise on a small scale to-day, in settling labor disputes and acting as arbitrators. Rome's superior claims, however, were much more arrogant and were opposed altogether to the equality of the Bishops in their office and to the autonomy of the Dioceses. The Christians

## *Doctrines and Teachings of the Church.*

in the East, in what is now called the "Greek Church," refused to acknowledge this claim, and so came the first break, causing the Eastern (or Greek) Church and the Western (or Latin or Roman) Church.

6. Precisely who first brought the seed of Christianity to England, or as it was then called, Britain, we do not know. It has been suggested that perhaps S. Paul did, in his missionary tours; others have said S. Peter came; and still others, that S. Joseph of Arimathea was missionary at Glastonbury; but no sufficient evidence, other than ambiguous references in early writings exist to prove any of these contentions. Probably the Christian Faith came to Britain with some converted soldier or rich provincial, who sojourned there. Probably the influence was derived directly from Gaul (France), indirectly from Rome. We have direct references to its existing organization in the British Isles at least as early as the fourth century. The Churches of Arles and Lyons (in Gaul), which were of Eastern Origin, *i.e.*, allied to and founded by the Greek Church, seem to have contributed largely to its growth.

In 596 A. D., S. Augustine, becoming interested in the conversion of the Angles (Britons) through some slaves on sale at Rome, came as a missionary from the Roman See to spread the Gospel in Britain. He and his companions settled in Canterbury, where King Ethelbert gave them the ancient Church of S. Martin, which is still standing. Thus S. Augustine found the Church already established and at work. He himself was consecrated Bishop soon after by Vergilius, Bishop of Arles, so drawing orders from Eastern source. Soon other Roman clergy joined him, and he also consecrated other Bishops. He found that the old British Church, however, as established among the West Welsh, would not join hands with him, and so for centuries the two Churches labored on, side by side, until at last the British Church was merged in the

## *Doctrines and Teachings of the Church.*

Church of England. Gradually Celtic customs yielded to those of the West.

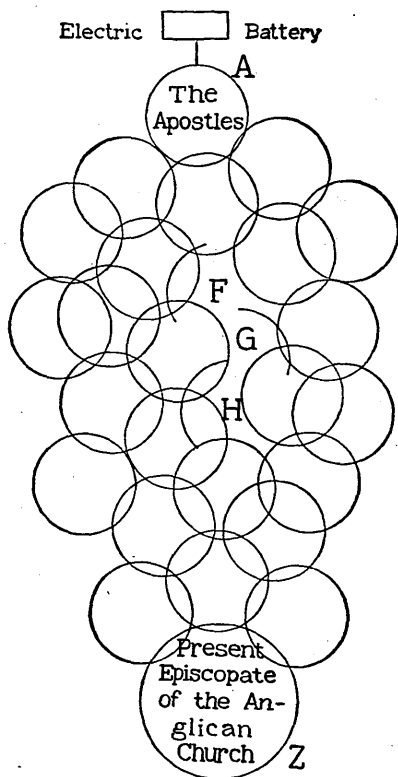
7. By the time of the Middle Ages, great corruption had spread all through Christendom. The Church in every land had become evil, corrupt, formal, dead almost, and superstitious. Then followed the Reformation. England threw off the Roman yoke of rule, that had been forced upon her by the encroachments of Roman clergy and the claims of the Roman Bishop. [She reformed herself by casting out tyranny and corruption. She cut off what Popery had added. She did not lose her Ministry, her Sacraments, her Bible—any of the Signs of the Official Church of Christ.

8. On the Continent, however, great mistakes were made. Reformation was right; but men went about it wrongly. They cut across lots and went over fences, in place of going around the properly designated road. They thus cut off too much, did away with essentials, and did not merely eliminate evils and superstitions. So have arisen the many Sects, or Bodies of Christians, as Baptists, who cut off Infant Baptism, Confirmation, and the proper Ministry; Methodists, who lost the proper Ministry and Confirmation; and all the many others, each of which has deprived its members of one or more important and essential safe-guard of the Church. In so far as they agree with the great Catholic or Universal Church, they are following Truth; in so far as they depart from Apostolic ways, they are in error and ignorance.]

9. The Church of England planted us in America and gave us our valid Ministry. After the Revolution, when we required Bishops here, our candidates having gone to England for Ordination previously, we secured our first Bishop (Seabury) through the Church in Scotland, in 1784. In 1787 and 1790, three more Bishops were given through the English Church. Since then, we have had a

*Doctrines and Teachings of the Church.*

CHART OF THE APOSTOLIC SUCCESSION.



BY PERMISSION, FROM SCADDING'S "DIRECT ANSWERS  
TO PLAIN QUESTIONS."

The above diagram represents a network of wire rings. Ring "A" represents the Apostles. Ring "Z" represents the present Episcopate. All other rings represent the names of Bishops. Suppose, for the sake of argument, that the links in direct line between "A" and "Z" are broken at "F," "G," "H," although there is not the slightest evidence for such a supposition. But even supposing there is a break in this direct line, a current of electricity applied at "A" would be felt at "Z" notwithstanding the break.

## *Doctrines and Teachings of the Church.*

line of more than 200 American Bishops, in direct succession back. [It is interesting to realize that the Line of Apostolic Succession, as it is called, is not a chain, where a broken link destroys its continuity, but a network, where a deficiency, if it should occur at any point, can never hurt. This is so, because at least three Bishops are always required for a canonical consecration of another man as Bishop, just in order to guard against an error, while it is allowed that one Bishop would give the consecration validity, so far as the gift of the Holy Spirit is concerned. Thus the possibility of a break is absolutely removed.]

Notice, that out of over 400,000,000 Christians living in the world to-day, more than 300,000,000 believe in the absolute necessity of the Three Orders of Bishops, Priests, and Deacons; and that for over 1500 years after Christ, no other kind of a Ministry was ever heard of.

10. Henry VIII. and the Reformation. Roman Catholic histories, even in this enlightened age, dare, openly in our public schools, make the misstatement that "Henry VIII. founded the Church of England." It is not so, and cannot be so, for, though Henry VIII. was a wicked king of England, and for his own purposes took that opportunity to throw off the oppression of Roman Bishops, and to dispute the claims of the Roman Pope, yet he did not found the Church of England. It was already planted in his kingdom. Not more than a very small fraction of the clergy went over to the Roman Church and gave up their English cures, when his decree went forth. The Church of England remained as she was, with the majority of her clergy and nearly all her people. God merely made use of Henry, in His "fulness of time," to accomplish His Divine Purpose, just as He did heathen workmen from Tyre to build Solomon's Temple, or Pharaoh to liberate the Israelites.

11. We are not "Romish" nor "Half-Catholic," as some

## *Doctrines and Teachings of the Church.*

sneeringly say. Of the 20,500 clergy of the past ten years, not more than 150 have ever left us for the Roman Church, and most of these are men who swung through us from the Sects. They fancied ritual or form or "authority" and travelled through the Church on the way to their desire. Of the Sects they came from, none are Apostolic, none being more than 350 years old at the best, while the Church we serve is of Apostolic root.

12. No one Branch of the Church is infallible, that is, cannot make a mistake, though the whole body of Christians (the Church Universal) might be, if we could gather a Council of the whole world. The Roman Church is a branch merely, and so is not and cannot be infallible, though she claims to be.

*"The Communion of Saints."* (Not in the Nicene Creed.) "Saints" means "holy persons," those who are saintly or sanctified. It is used in the New Testament very roughly to mean all baptized persons, those who are called to be holy.

I. There are Two Classes of Saints:

1. Those living on earth, who are trying to serve God as baptized Christians. Eph. iv. 4.

2. Those who have died and are in Paradise, awaiting the last Great Day. II S. Tim. iv. 7.

II. What this Communion of Saints is.

1. Both classes (living and dead) commune with the Father. I S. John i. 3.

2. Both classes commune with the Son. I Cor i. 9; I S. John i. 3.

3. Both classes with the Holy Ghost. II Cor. xiii. 14; S. John xiv. 23.

4. Both classes with the Angels. Heb. i. 14; S. Matt. xviii. 10.

5. On earth, the Saints commune with Sinners (not Sin, but Sinners).

## *Doctrines and Teachings of the Church.*

6. On earth, Saints commune with the other Saints.  
I S. John i. 7.

7. On earth, Saints commune with Departed Saints.  
Heb. xii. 22-24.

We have yearly Saint's Days to teach us this important doctrine, and that we may learn the lessons from the lives of the noble Saints who have gone before.

*"I acknowledge One Baptism for the Remission of Sins."*

I. Sin. Every wrong act is not a sin, nor is the same act sin at all times, or conditions, or places, or if done by all persons. Compare Murder and Heroic Battle, or Stealing with Government Confiscation of Property. The best definition is I S. John iii. 4, and Rom. iv. 15. "Who-soever committeth sin transgresseth also the law; for sin is the transgression of the law"; "For where no law is there is no transgression."

### II. Original and Actual Sin.

(1) Original Sin is an inherited fault, defect, or corruption of every man's nature, causing him (a) to have a continual tendency to commit sins, and (b) to be out of union with Christ.

(2) Actual Sin is the direct transgression of God's laws. It is yielding to the tendency. (Compare carefully Article 9 of the 39 Articles at the end of Prayer Book, with S. John iii. 4.)

Actual Sin may be (a) occasional or (b) habitual.

"Remission of Sins" is doing away with the Guilt of, and Final Punishment for Sin, at the Judgment Day.

"Sin" and "Sins" are somewhat different. Sin is like a disease; sins are the symptoms of the disease. Sin is the root, sins are the fruit of the tree. Sin is your nature, what you are; sins are what you produce, *i.e.*, think, say, or do. Sin is general, sins are particular. Sin is in us as a nature, we commit sins because of this nature.



## *Doctrines and Teachings of the Church.*

### III. Christ is able to Forgive Sins.

Recall the instances of the Paralytic Man (S. Matt. ix. 2) ; of Mary Magdalene (S. Luke vii. 48-50) ; His words at the Last Supper (S. Matt. xxvi. 28) ; on the way to Emmaus (S. Luke xxiv. 46-47) ; in the Upper Room (S. John xx. 23) ; and also look up the wording of Eph. i. 17 ; S. John iii. 16 ; Heb. ix. 26 ; I. S. Peter iii. 18.

### IV. Forgiveness of both Sin and Sins required.

There is no Pardon without Repentance. Repentance is not a simple act. It is not merely "being sorry," nor yet is it remorse. If sincere it has several steps. Recall the steps given, under "Preparation of the Heart, page 12. They are in brief, Sorrow or Contrition, Confession to the one injured, Confession to God, Satisfaction to the one injured, and Amendment of Life. By no other steps than these is Forgiveness possible, and all of these steps are necessary to an adequate Repentance.

*"Baptism for the Remission of Sins."* Compare together Acts ii. 38, xxii. 16 ; S. Mark i. 4 ; Eph. v. 26.

#### I. What are the Results of Holy Baptism?

By Holy Baptism we have—

1. The Guilt of Original Sin done away.
2. The Soul brought into the membership of Christ, *i.e.*, Regeneration, being born again.
3. The Promise given of Remission or Forgiveness of all Actual Sin repented of at that time.

#### II. The History of the Origin and Place of Holy Baptism.

(1) Circumcision in the Old Testament, among the Jews, typified Holy Baptism in the New Testament.

The Admission in the Temple in early youth in the Old Testament, typified Confirmation.

The Sacrifices in the Old Testament typified Holy Communion. See here, Col. ii. 11-12 and Heb. xiii. 10.

(2) The Jews had also among themselves a kind of

## *Doctrines and Teachings of the Church.*

Baptism, used with converts coming over to them from the heathen nations around them. It signified a cleansing from heathenism and idolatry, and it preceded Circumcision, which was afterwards given also. So the Jews were not unfamiliar with Baptism. This purifying from sin was the idea in S. John Baptist's baptizing, saying, "I indeed baptize you with water unto repentance." See S. Matt. iii. 11 and S. John i. 25.

(3) Again, Holy Baptism was typified by many things in the Old Testament. Look up references to such teaching in Col. ii. 10-12; Rom. vi. 3; Noah's Ark, etc. See I S. Peter iii. 21; I Cor. xii. 13, Red Sea. Also I Cor. x. 1-12.

(4) Our Lord's Command to Baptize all Converts to Christianity is very definite and certain. Look up carefully and fully S. Matt. xxviii. 18-20, "all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"; S. Mark xvi. 16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned"; Acts ii. 38, "Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins"; and also Acts xxii. 16 and Eph. v. 26.

III. Regeneration is given each person in Holy Baptism.

"Regeneration" means "being born again," a new birth. It is the planting of a new nature in the recipient, Christ's Nature, by union with Christ, through the action of the Holy Spirit in the Baptism, giving us the three things noted under "I." Read S. John iii. 8, "born of the Spirit"; Titus iii. 5, "the washing of regeneration, and renewing of the Holy Ghost"; and I. S. Peter i. 23, "being born again, not of corruptible seed, but of incorruptible."

IV. "Regeneration" is not "Conversion."

Conversion comes later on in life than the usual infant regeneration, received in Holy Baptism. Conversion is the

## *Doctrines and Teachings of the Church.*

result of regeneration, just as the flower is the result of the seed that has been planted. Conversion is turning from the World to God. The infant is not and cannot be converted. Look over the Baptismal Service in the Prayer Book, and see how often and where the words "Regeneration," "Born Again," "Washing," or "Remission" of Sins occur. There are a total of fifteen times in the use of these terms, all showing what "Regeneration" covers and that it is not, and cannot be, "Conversion." [An unbaptized child or person is not a Christian, and hence we are forbidden by the Church in her Prayer Book to use the Burial Service over any unbaptized persons.] Conversion should come about the adolescent period, or time when the boy or girl is so rapidly changing into man or woman. It is a natural condition of aroused mental and spiritual interest that takes place at this time, usually between twelve and sixteen, and the Church does and should use this opportunity, God-given as it is, for the right direction of the Child towards Confirmation and Holy Communion.

V. Holy Baptism Enables a Person to become a Christian.

[We become Christians when we are baptized. We "join the Church" at our Baptism, not at our Confirmation or First Communion.] At Confirmation, we renew our Baptismal Vows, in the Church of which we have already been "members." Being a Christian is a personal matter. It is being a Christ-man instead of a World-man. It is not merely accepting Christ as our Saviour; but it is making a Covenant or Agreement with God. Each party in that Covenant agrees to certain duties, and assumes certain obligations.

VI. The Mutual Covenant.

(a) Man promises (see page 14) Renunciation of the Sins of the World, the Flesh, and the Devil, Repentance, Faith, and Obedience.

## *Doctrines and Teachings of the Church.*

(b) God promises Pardon, Grace, and Eternal Life, making us Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven.

NOTE.—It is not Holy Baptism itself that saves: Christ saves. Do not think lightly of Holy Baptism on the one hand, nor exaggerate, with a presumptuous reliance, its power on the other hand. You may be your father's heir and fondly expect to inherit a share of his property, and he may say, "No, my child, you are doing wrong. I will give you another chance and throw around you all the helpful influences I can. If you persist in doing wrong, I must disinherit you." You practically cut yourself off from the inheritance, by your own sins and neglect of warning. Being heir presumptive does not of itself mean at all that you will receive the inheritance. It all depends on yourself. If you do your part, God will not fail in His. So being heir of Heaven does not mean certain salvation, unless you are careful to carry out your part of that agreement, Renunciation of Sin, Faith, and Obedience.

### VII. Infant Baptism was Undoubtedly Practised.

1. The Jews circumcised infants the eighth day. They did not exclude small children from membership in their Church. Why should Christians?

2. In the three "Households" baptized by the Apostles —(a) the Jailer at Philippi, Acts xvi. 30; (b) the family of Stephanas, I. Cor. i. 16; and (c) that of Lydia, Acts xvi. 15, there must surely have been some small children.

3. The Baptism of all Jewish converts from heathenism included the children as well as the adults.

4. The Bible says: "The promise is to you and to your children," Acts ii. 39.

5. There is no possible reason against it, if "regeneration" is not wrongly taken to mean "conversion." The reason why the Baptists put off Infant Baptism, and baptize only adults, is because they wait till conversion takes

## *Doctrines and Teachings of the Church.*

place in the recipient, thinking wrongly that regeneration must include conversion. This interpretation of regeneration was never heard of till they promulgated it.

6. Infant Baptism was universal among all Christians till 1600 A. D., and it is still practised by nineteen twentieths of the Christian Church to-day.

VIII. The Modes or Ways of Baptism. Pouring on water in the "Name of the Father, and of the Son, and of the Holy Ghost" is just as efficient as immersion.

1. Pouring was common in the Old Testament. See Isa. lii. 15, "So shall He sprinkle many nations"; compare with Heb. x. 22 and xii. 24.

2. Ceremonial Baptisms were by Pouring. See Num. xix., S. Luke xi. 38.

3. The early Christian Fonts were far too small to have immersed even an Infant.

4. "Baptize" meant "to dip"; but not always "to immerse." Compare carefully its use in S. Luke xi. 38, S. Mark viii. 4, I. Cor. x. 2, with Exod. xiv. 16-22. If you can read Greek, look up the word used in these texts of the New Testament. This is important, as it is a current argument with the Baptists, that "Baptize" meant only "to immerse."

IX. Immersion not necessary, at least, as shown by following instances:

1. The 3,000 converted and baptized on the Day of Pentecost. There was not enough water in the entire City of Jerusalem to have immersed so many as 3,000. See Acts ii. 41.

2. The jailer at night in the jail. Not at all likely that there was sufficient depth of water to have immersed him and his family. Acts xvi. 30.

3. The case of the Eunuch, on his "way to Gaza which is desert." The same shallow stream is there to-day. Read Acts viii.

## *Doctrines and Teachings of the Church.*

4. Cornelius and his company. Why did S. Peter say: "Can any man forbid water that these should be baptized?" if it were not a question of bringing water, or if it meant to go to a river?

5. If we are to take the early part of Acts x. 48, or of Romans vi. 4 literally, as the Baptists urge us to do, why do we not be as consistent, and take also Rom. vi. 6 literally, and be actually crucified with Christ, just as they would have us actually buried with Him? It is the same metaphorical or symbolic analogy.

X. Immersion, however, was and is current in warm countries.

We must allow that Immersion is the usual practice in warm countries. There is no objection in any way to it, and if a person required it, any of us would have to immerse. It is frequently done, though should not ordinarily be demanded, for the Church has given the word that Pouring is valid and sufficient, and we should rest satisfied with that decision.

### XI. The Necessary Points for a True or Valid Baptism.

1. Water. No other fluid could be used.

2. Proper Words, according to our Lord's command and formula in S. Matt. xxviii. 18-20. It could not be "in the Name of the Trinity," nor yet "in the Name of the Father," nor "in the Name of Christ," even; but "in the Name of the Father, and of the Son, and of the Holy Ghost."

### XII. Who Can Baptize?

This is important for every Christian to remember.

1. Bishops can baptize.

2. Priests can baptize.

3. Deacons can baptize.

4. Any Christian layman or woman or child (that is, anyone who has been baptized himself or herself), if there be no minister at hand nor obtainable, in case of

## *Doctrines and Teachings of the Church.*

sudden death or dangerous illness, can baptize the one in danger, simply pronouncing the name and pouring on water three times on the head, saying: "John, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," following with the Lord's Prayer. This is a valid Baptism, and would not be repeated by the minister, although it should be certified on recovery, just as in the case of any private or house Baptism. (This lay Baptism should only be undertaken in case of absolute necessity, and it is only permitted because "Baptism is generally necessary to salvation.")

XIII. NOTE.—Holy Baptism, just as Confirmation, is only performed once, and is never to be repeated. A child is not to be re-baptized on going to a new Church, as some wrongly imagine, nor even if coming into the Church from the sects, provided we are certain it was ever properly baptized, with use of the right words or formula. If there be any doubt, either as to the right words or as to the fact of any Baptism, the Prayer Book provides for Conditional Baptism, with the formula: "If thou art not already baptized, I baptize thee," etc. God it is who makes the Sacrament effective, and God it is who alone can tell whether the child or adult has ever been rightly baptized. We do our part, and leave the efficacy of the act to God. See page 257, Prayer Book.

*"I Look for the Resurrection of the Dead."*

This article is found in all three Creeds. Everyone, even the lowest of heathen people, believe in the Immortality of the human soul. Recall the Indian graves, the Egyptian Book of the Dead, the Greek Charon, etc. Persians, Romans, East Indians, Chinese, Africans, all believe in an Immortality. However vague and indefinite the form it may take, however much men may boast of materialism, all do believe in some sort of an Immortality.

I. A Resurrection is Not Impossible.

## *Doctrines and Teachings of the Church.*

1. As to God's Power, for (a) He has all Knowledge, being omniscient; and (b) He has all Power, being omnipotent and omnipresent. Hence He is able to provide an endless existence.

2. As to Man. It is no more impossible to sustain or to restore a body than it would be to create matter or to lead the world through the long process of evolution, by which man was created.

II. But not only is Resurrection not impossible; but it is even most probable, for:

1. Our spirits are akin to God. See Gen. i. 26. They are immaterial. We are made in the image of God. God is a Spirit. We are not in His image as to body, but in likeness as to spirit.

2. Our innate feelings as to Justice, which demand a proper Reward and Punishment, for all deeds, which seem so often to meet an unjust treatment on this earth. Justice demands another life, where all things shall be made right. Recall the parable of Dives and Lazarus.

3. Nature supplies us with many analogies of a Death and a Resurrection:

(a) Caterpillar turns into a Butterfly, after lethargic sleep as cocoon.

(b) Seed grows into Plant, after a dormant condition, followed by a literal death, decay, and resurrection, springing from the deathless life-germ within.

(c) Nature in its seasons of Winter and Summer, Sleep and Waking, etc., supplies many such instances.

### III. Bible Proofs of Our Resurrection.

1. Old Testament: "After my skin hath been thus destroyed, yet from my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold," Job xix. 25-27. "He hath swallowed up death forever; and the Lord will wipe away tears from off all faces," Isa. xxv. 7-8. "The dead shall live, . . . and the earth shall cast forth the



## *Doctrines and Teachings of the Church.*

dead," Isa. xxvi. 19. "Many that sleep in the dust of death shall awake, some to everlasting life, and some to everlasting contempt," Dan. xii. 2.

2. *New Testament. Christ.* Who "abolished death and brought life and incorruption to light," II. S. Tim. i. 10. "I am the resurrection and the life: he that believeth on Me, though he were dead, yet shall he live; and whosoever liveth and believeth on Me shall never die," S. John xi. 25-26. He declared to the Jews that the time approached "when all that were in the tombs should hear the voice of the Son of Man, and should come forth; they that had done good unto the resurrection of life; and they that had done evil unto the resurrection of judgment," S. John v. 28-29. Look up also most fully the following references: S. John xxv. 26 and S. Matt. xxii. 32.

3. *Apostles.* S. Paul asserts it on Mars Hill, Acts xvii. 31. He corrects errors of the Thessalonians regarding it, I. Thess. iv. 13-18, II. Thess. ii. 1-12. He considers it a foundation of faith, in I. Cor. xv. He mentions it to the Romans, Rom. vi. 5, 8, 9. He declares "the power of His resurrection" to the Philippians, Phil. iii. 10-11. S. Peter, he who entered the empty tomb, pins his faith on the resurrection of his Master and his own to come, in I. S. Peter i. 3.

4. We have numerous cases of persons raised from the dead, given in the inspired records of the Bible. (a) In Old Testament Times: Child of the Widow of Zarephath, I. Kings xvii. 22. Child of the Shunamite Woman, II. Kings iv. 32-33. Dead Man cast into the Grave of Elisha, II. Kings xiii. 21. (b) In the New Testament: Daughter of Jairus, S. Matt. ix. 18-26. Son of the Widow of Nain, S. Luke vii. 12-15. Lazarus, dead four days, S. John xi. 29-44. Christ's Resurrection: See Proofs and Appearances under "*Rose from the dead.*"

## *Doctrines and Teachings of the Church.*

IV. The Resurrection is to be Universal both as to Place and Persons.

"All that are in the tombs shall hear the voice of the Son of Man," S. John v. 28-29. "There shall be a resurrection both of the just and of the unjust," Acts xxiv. 15. "We must all appear before the Judgment Seat of Christ," II. Cor. v. 10.

V. The Nature of our Resurrection Bodies.

"Now we see through a glass darkly, but then face to face," I. Cor. xiii. 12. Note Christ's Body as an example of what our's may be.

(1) Same in kind as before, i.e., Flesh and Bones. (2) Traces of Death in Hands and Feet and Side. (3) Yet changed and glorified, so as not to be known to some or at certain times. (4) Not subject to Time or Space, i.e., could go through closed doors, disappear suddenly. All around we feel the difference after His resurrection. (5) He showed new Phases of Life. Read I. Cor. xv. 38, 41-44, etc.

"*The Life of the World to Come.*" Apostles' Creed has "The Life Everlasting."

I. There are two kinds of future existence, known as Eternal Life and Eternal Death. See S. John v. 29.

1. Eternal Death. This does not mean "non-existence," for note our Burial Service Prayer that our loved ones do "not suffer the bitter pains of eternal death." We do not define the "bitter pains." God has not revealed what they are. We have a few hints. "Strive to enter in by the narrow door: for many . . . shall seek to enter in, and shall not be able," S. Luke xiii. 24. Christ speaks of a sin which "hath no forgiveness in this world, nor in the world to come," S. Matt. xii. 31. He speaks of "eternal sin," S. Mark iii. 29. He warns against "eternal punishment," S. Matt. xxv. 46; of the place "where the worm dieth not, and the fire is not quenched," S. Mark ix. 44.

## *Doctrines and Teachings of the Church.*

Evidently part of "Eternal Death" consists in a Separation from God, for S. Paul puts it, "from the Face of the Lord and from the glory of His might," II. Thess. i. 9; and S. John speaks of "the Wrath of the Lamb," in Rev. vi. 16. Of course even a glorified body could not "burn forever," and the ideas of fire and brimstone (sulphur) are probably anthropomorphic representations for what is manifestly impossible for human utterance. Even on this earth, the worst anguish we know is mental, not physical. Future punishment may be in part being cut off from the actual Presence of God, which then becomes the greatest desire of our souls; a realization of what we have missed; a deprivation of the Eternal Glory; a burden overwhelming, coming to us from the sense of our own sinfulness and corruption and transgressions against One who loves us and whom we love; all this and perhaps much more, physical and spiritual, may be the unknown meaning of "Eternal Death."

2. *Eternal Life.* Our Lord says: "He that believeth on Him that sent Me, hath eternal life, and cometh not unto judgment, but hath passed out of death into life," S. John v. 24. Also, "this is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ," S. John xvii. 3, which accords also with the idea of Eternal Death as a separation from the Face of God. S. John also says: "We know that . . . we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life," I. S. John v. 20. There are Three Stages in this Life Eternal. (a) Now in the Present Time, as we begin to live and grow in eternal life. We do not have to wait till we die for the beginning of eternal life. This Initial Stage is because we are now adopted sons of God, heirs of eternal life and heaven. (b) The Partial Stage, when we die and live again at once in the Intermediate Place, Paradise, as disembodied Souls,

## *Doctrines and Teachings of the Church.*

waiting and working till the great Resurrection Day. We are "at home with the Lord," II. Cor. v. 8, and thus in fuller admittance to His Presence than on earth. The veil has been removed, and we are able to see and know even as we are known. (c) The Perfected Stage, after our final resurrection, when we are received into the full privileges of Heaven. Then it will be the loving summons: "Come ye blessed children of My Father, receive the kingdom prepared for you from the foundation of the world," S. Matt. xxv. 34.

### II. The Nature of this Eternal Life.

(1) In Joy, Rev. xxi. 4. (2) With God, II. Cor. iii. 18. (3) Like the Angels in Power, S. Luke xx. 36. Yet not angels. The old hymn, "I want to be an angel," is heresy, for we will never be angels.

### *The Concluding Notes on the Creed.*

There are Twelve Articles, which are "The Articles of the Christian Faith." Art. 1 is on God the Father. Read it over. Arts. 2-6, inclusive, are on God the Son. Arts. 7-12 are on God the Holy Ghost and His Special work in the Church. This is as arranged in the Apostles' Creed. Remember again that this Creed is the earliest Creed we use, and it was called the Apostles' Creed because it contains the Apostles' teaching, not because it is supposed that the Apostles composed it.

# THE APOSTLES' CREED, IN ITS RELATION TO THE BIBLE AND BOOK OF COMMON PRAYER.

This Chart should be read crosswise.

CREDO.— I BELIEVE.	SCRIPTURE PROOF.	CHRISTIAN YEAR.	PRAYER BOOK.
<b>Hôld fast the form of sound words.</b> —II Tim. i:13.	<i>Prove all things.</i> —I Thess. v: 21.	<i>These are the feasts of the Lord, which ye shall pro- claim in their seasons.</i> —Lev. xxiii:4.	<b>Let all things be done decently and in order.</b> —I Corinthians xiv:40.
<b>I BELIEVE in God</b>	<i>Believe in the Lord your God so shall ye be established.</i> —2 Chron. xx:20.	<b>TRINITY.</b> (See below.)	<b>LITANY.</b>  Lord, have mercy upon us.  O God the Father of heaven; O God the Son, Re- deemer of the world; O God the Holy Ghost proceeding from the Father and the Son: O holy, blessed and glorious Trinity, Three persons and one God;  We humbly beseech thee, O Father, mercifully to look upon our infirmities;  Give and preserve to our use the kindly fruits of the earth.
<b>The Catholic Faith is this: That we worship one God in Trin- ity and Trinity in Unity.</b> —From the Athanasian Creed.	<i>Co ye therefore, and teach all nations, baptizing them in the name of the Fa- ther, and of the Son, and of the Holy Ghost.</i> —S. Matthew xxviii:19.  <i>The Lord our God is one Lord.</i> —Deut. vi: 4.	<b>TRINITY.</b> (TRI-UNITY.)	<b>TE DEUM.</b>  We praise thee, O God; we acknowledge thee to be the Lord.  The Father: of an in- finite Majesty; Thine adorable, true, and only Son; Also the Holy Ghost, the Comforter. Holy, Holy, Holy, Lord God of Sabaoth;
<b>the Father Al- mighty,</b>	<i>Have we not all one Father?</i> —Malachi ii: 10. <i>Holy, Holy, Holy, Lord God Almighty.</i> —Revelation iv: 8.		All the earth doth worship thee: the Fa- ther everlasting.
<b>Maker of heaven and earth:</b>	<i>In six days the Lord made heaven and earth.</i> —Exodus xx:11.		Heaven and earth are full of the Majesty: of thy glory.

# Doctrines and Teachings of the Church.

And in Jesus Christ his only Son our Lord.	I believe that <i>Jesus Christ is the Son of God</i> .—Acts viii:37. S. John vi:67-69, xx:31; 1 S. John iv:9.	<b>TRANSFIGURATION.</b> August 6	Christ, have mercy upon us.	Thou art the king of glory: O Christ. Thou art the everlasting Son: of the Father.
Who was conceived by the Holy Ghost.	That which is <i>conceived</i> in her is of the <i>Holy Ghost</i> .—S. Matt. 1:20. S. Luke 1:35.	<b>ANNUNCIATION.</b> March 25	By the mystery of Thy Holy Incarnation.	
Born of the Virgin Mary:	And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger. —S. Luke ii:7. <i>The Virgin's name was Mary</i> .—S. Lu. ii:27. Christ hath <i>suffered</i> for us in the flesh. —1 S. Peter iv:1. They led him away, and delivered him to <i>Pontius Pilate</i> the governor. —S. Matt. xxvii: 2. And they <i>crucified</i> him. —S. Matt. xxvii: 35. But when they came to <i>Jesus</i> , and saw that he was <i>dead</i> already, they brake not his legs.—S. John xix:33. When <i>Joseph</i> had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb. —S. Matt. xxvii: 59-60. Thou wilt not leave my soul <i>in hell</i> . —Acts ii: 27-31; Psalm xvi:10.	<b>CHRISTMAS.</b> (December 25)	By Thy Holy Nativity.	When thou tookst upon thee to deliver man: thou didst humble thyself to be born of a Virgin.
Suffered under Pontius Pilate,		<b>GOOD FRIDAY.</b>	By thine agony and bloody Sweat.	We therefore pray thee, help thy servants: whom thou hast deemed with thy precious blood.
Was crucified,			By thy Cross and Passion.	
dead,			By thy precious death	
and buried,			and burial.	
He descended into hell;		<b>EASTER EVEN.</b>		When thou hadst overcome the sharpness of death:
The third day he rose again from the dead:	He arose again the third day according to the scriptures.—1 Cor. xv: 4. He ** ascended up.—Eph. iv: 10. —S. Luke xxiv: 51.	<b>EASTER.</b>	By thy glorious Resurrection	Thou didst open the Kingdom of Heaven to all believers.
He ascended into heaven.		<b>ASCENSION.</b> [40 DAYS AFTER EASTER.]	and Ascension.	Thou sittest at the right hand of God: in the glory of the Father.
And sittest on the right hand of God the Father Almighty:				

# Doctrines and Teachings of the Church.

From thence he shall come to judge the quick and the dead.	The Lord Jesus Christ * * shall judge the quick and the dead. —2 S. Timothy iv: 1.	AUVENT. The Beginning of the Christian Year.	In the day of Judgment, good Lord deliver us.	We believe that Thou shalt come: to be our judge.
I believe in the Holy Ghost:	Goye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Acts ii: 1-18; S. Matt. xxvii: 19.	WHITSUNDAY. [50 Days after Easter.]	By the coming of the Holy Ghost.	Also the Holy Ghost: the Comforter.
The Holy	"holy":—A glorious church, not having spot, or wrinkle, or any such thing: but * * holy and without blemish. —Ephesians v: 27.	EPIPHANY. [January 6]	Rule and govern thy Holy Church	The holy Church
Catholic (universal) Church	"Catholic":—Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.—Revelation v: 9.	ALL SAINTS'. [November 1.]	Universal in the right way.	throughout all the world; doth acknowledge thee;
The Communion of Saints:	Called to be saints.—Romans i: 7, also Hebrews xii: 22-23.	LENT. From Ash Wed. to Easter, 40 days, omitting Sundays.		Make them to be numbered with thy Saints:
The Forgiveness of sins:	In whom we have redemption through his blood, the forgiveness of sins. —Ephesians i: 7.	EASTER. [The Lord's Day—Sunday—is a Weekly Easter.]	By thy Baptism, Fast-ing and Temptation.	O Lord, have mercy upon us: have mercy upon us.
The resurrection of the body:	I am the resurrection and the life, saith the Lord.—S. John xii: 25. Dead men shall live, together with my dead body shall they arise. —Isaiah xxvi: 19.	The Last Easter and the Eternal Easter tide.	By thy glorious Resurrection.	In glory everlasting.
And the life everlasting.	He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. —S. John iii: 15.			
Amen.	And all the people shall say, Amen. —Deut. xxvii: 15.			

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## CONFIRMATION.

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Look up in the Prayer Book the Confirmation Service, page 273, after The Catechism, and read carefully the Rubrics (or Rules) at the end of the Confirmation Service. Compare this with the similar direction, given at the close of the Baptism Service for Infants, which directs the Sponsors to "see that the child be brought to the Bishop to be confirmed by him." Thus Confirmation is expected as the pre-requisite to Holy Communion. "Confirm" means to "strengthen." We *are* confirmed, that is we are strengthened by the Gift of the Holy Ghost in His seven-fold power for the fullest Christian life and its responsibilities. During the Service we also "confirm" or strengthen or ratify our Baptismal Vows, which we ourselves renew publically then.

### *Names of the Service.*

1. Confirmation. 2. The Laying-on-of-Hands, which is the Bible name for it.

Confirmation is Sacramental in Character, having clearly the nature of a Sacrament, "an outward and visible sign of an inward and spiritual grace" (see answer to "What meanest thou by this word Sacrament?" in the Catechism). But, since it does not fulfil the rest of this same answer, "ordained by Christ Himself," having been instituted, not directly by Christ, during His lifetime, but by the Apostles after His resurrection, it is termed by many persons "A Lesser Sacrament," similar to the other Lesser Sacraments of Penance, Holy Orders, Holy Matrimony (Marriage), and Extreme Unction. The Roman Catholic Church makes no special distinction; but calls them all (with, of course, Holy Baptism and Holy Communion) the Seven Sacraments. The division into the "Two Sacraments of the Gospel" (as indicated in the Catechism) and "The Five Lesser Sacraments," does not in any way



## *Doctrines and Teachings of the Church.*

touch upon their Sacramental Nature, of the conveyance of a spiritual grace, if worthily received.

### *History and Origin of Confirmation.*

I. It was Instituted and Used Regularly by the Apostles in the Bible.

1. Acts viii. 14-20. Read it carefully in its setting in the history of Acts. S. Philip gained converts in Samaria. He baptized them; but manifestly could not confirm them. He sent for an Apostle (Bishop) to confirm. Note thus (a) Confirmation was not Baptism; (b) an "ordinary minister," that is, a priest or a deacon, could not perform it. It had to be a Bishop.

2. Acts xix. 1-7. At Ephesus, S. Paul baptized and then Confirmed. Read it carefully, and note the two distinctions, as above.

3. Acts xiv. 22 and xv. 41, where the Apostles travelled, "confirming the Churches."

4. Hebrews vi. 1-2. The Principles or Foundation Stones of the Christian Faith, the most necessary points to believe firmly in, are here given. They are known as the "Six Principal Things" in the Doctrine of Christ. Note that they are in three pairs. Among these pairs, Confirmation is ranked equal with Holy Baptism. All of the other five are counted even to-day so important that *all* Christians (400,000,000 of them) believe that no one can be saved, who does not hold and practice them. Why is not Confirmation then of equal importance? It is, and must be. Again, this chapter is written for *all* Christians, and therefore this couplet cannot refer to any Laying-on-of-Hands in Ordination to the Ministry, to which not *all* Christians are admitted.

II. Practice as to Confirmation after Apostolic Days.

1. Greek Church. Confirmation has always followed immediately after Baptism, and to-day each infant baptized, is at once confirmed. Thus we are shown that Con-

## *Doctrines and Teachings of the Church.*

firmation is really the completion, as it were, of Holy Baptism. Note (a) the Holy Spirit is implanted in Baptism, uniting us with Christ, giving us "Regeneration" or New Birth, together with the cleansing from both "Sin" and "Sins," making us members of Christ, Children of God, and Heirs of the Kingdom of Heaven. (Review the Chapter on Holy Baptism.) (b) The Fulness of the Holy Spirit is given in Confirmation, supplying us with "the Sevenfold Gifts of the Holy Ghost." These are 1, the Spirit of Wisdom; 2, of Understanding; 3, of Counsel; 4, of Ghostly Strength; 5, of Knowledge; 6, of True Godliness; 7, of Holy Fear. (See Prayer in Confirmation Service, Prayer Book, page 275.)

2. The Western Church finally separated Confirmation and Holy Baptism, for two reasons: (a) the Absence of the Bishop at Holy Baptism, which, as "necessary to salvation," is so important that the Church did not dare postpone it until the infrequent visit of a Bishop; (b) because of the Young Age of the Children at Baptism, considering that Confirmation Grace should be given at years of understanding, and preferably at the adolescent and conversion period, somewhere from 12 to 15 years of age.

### *The Object of Confirmation.*

1. To supply the Fulness of the Holy Ghost as above.

2. To enable us Publically and Personally to re-affirm our Baptismal Vows. These Vows, recall, are 1, Renunciation of the Sins of the World, the Flesh, and the Devil; 2, Belief in all the Articles of the Christian Faith; 3, Obedience of God's Holy Will and Commandments.

Remember that the Gift of the Holy Ghost may be withheld by God, in any case of Indifference or of Unbelief.

In Confirmation, no one assumes New Duties, which do not rest upon each Baptized Person, by virtue of Holy Baptism and its Vows. We simply re-affirm those Vows.

## *Doctrines and Teachings of the Church.*

We cannot escape our responsibility, by not being confirmed. Refusing to *acknowledge* the Responsibility under which one rests cannot in the slightest render one less liable to the duty.

### *The Necessary Preparation for Confirmation.*

1. Self-Examination of All the Sins of the Past Life.
2. Sincere Repentance for those Sins.
3. Confession to God, in detail.
4. Real Purpose of Amendment of Life.

*The Supreme Importance of Securing God's Help to Build up Right Habits at the Right Age, before it Becomes Too Late.*

Study out this Chart and its Ages:

AGE 1-15.	AGE 15-21.	AGE 21-25.	AGE 25-35.	AGE 35-40.	AGE 40-45-50.	AGE 50-60.
<p>The Age when All the <i>Personal</i> Habits are formed, Neatness, Politeness, Purity, Dress, Etiquette, etc. It is the "Habit-forming Age."</p>	<p>Only 5% are ever converted after 21.</p> <p>The Age when <i>Moral</i> Habits are formed, Truth, Holiness, Ideas of Noble Living, Service of God, Unselfishness, etc.</p> <p>It is the Age of Wild Oats. It is the Egoistic Period.</p>	<p>The Age of <i>Business</i> Habits. A man's Success or his Failure is definitely settled by end of this age.</p>	<p>Now or Never. Business must be built up now, or utter failure will ensue.</p>	<p>Danger Line. Sink or Swim.</p> <p>No Days of Grace in Money Getting or in Living.</p>	<p>Sink or Swim.</p>	<p>At 60, 95% of men are dependent on relatives or daily wages for support.</p>
				<p>Before 45, 97% of ALL men have lost EVERYTHING by FAILURE.</p>	<p>Only one in 5,000 can recover financial footing after failure.</p>	

*Doctrines and Teachings of the Church.*

The lesson from this study is, serve God while yet there is time, seek Him while yet He is nigh, build up Personal Habits while you can ; complete the re-formation of Moral Habits, e'er the die is cast and the nerve fibres hardened ; develop practical and prudent Business Habits, before certain financial failure is assured.

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## HOLY COMMUNION.

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Our Lord promised to—

1. Regenerate all those admitted into His Church by Holy Baptism, that is to give them the gift of the New Birth.

2. To nourish and feed them with the Bread of Life, the Holy Communion.

*Names and Meanings of Each.*

1. Holy Communion. That is the communing we have with Christ in the Holy Sacrament.

2. Holy Eucharist. "Eucharist" means a "Thanksgiving." The Service is a great Thanksgiving Service to God. Read it over, and see how often "Thanks" and "Praise" and "Glorify," etc., are used. No Service is so full of praise as is it.

3. The Lord's Supper, whereby our souls are fed with the heavenly Manna.

4. The Lord's Table, where we sup with Him and on Him.

5. The Breaking of Bread, where His Body is broken for us. The most usual Bible term for this Sacrament.

6. The Mass, a word of disputed Origin, but of no uncertain application. It is used chiefly by the Roman Catholics to-day, on account of "Romaphobia"; but is coming again into rather general use in the Church.

Manifestly the most significant names for the Blessed Sacrament are Holy Communion, Holy Eucharist, and the Blessed Sacrament. Each of the several titles, named before, emphasize some special aspect of the Service and show its wonderful completeness, in its many-sided application to the wants and needs of our souls. We should remember each one of these in our reception of it.

*Scripture Authority for the Holy Communion.*

1. Christ Himself gave it to us and commanded us to continue it. Read fully the four distinct accounts of the

## *Doctrines and Teachings of the Church.*

Institution of the Lord's Supper, at the Passover Feast, on Thursday in Holy Week (Maundy Thursday), just before He went to His Betrayal in Gethsemane. (a) In S. Matt. xxvi.; (b) in S. Mark xiv.; (c) in S. Luke xxii.; (d) in I. Cor. xi. Also look up and compare the Consecration Prayer in the Communion Service in the Prayer Book.

2. Christ's Peculiar Words on Feeding the Five Thousand at Capernaum, in S. John vi. 30 to end.

3. S. Paul's Clear Statements, especially in I. Cor. x. 16 to end and xi. 19 to end.

### *The Doctrine of the Holy Communion.*

At first men accepted Christ's words on faith, without questioning "How it is?" or reasoning about it to explain it away. They believed that we received the Real Body and Blood of the Master, and did not try to define the manner of His Presence, until just before the Reformation. Then arose various views and consequent heresies.

In the Catechism, we learned that a "Sacrament is an outward and visible sign of an inward and spiritual grace." Let us examine and see how this applies to the Blessed Sacrament, and note how this helps us to understand and explain Christ's Presence.

We must have—

1. The Outward, Visible Sign. 2. The Inward, Spiritual Grace.

Now compare Holy Baptism and Holy Communion. In each we have as below :

SACRAMENT.	SIGN OR OUTWARD PART.	THING SIGNIFIED OR INWARD PART.	GRACE OR BENEFITS.
Holy Baptism	Water.....	1. Death to Sin..... 2. New Birth to Righteousness .....	1. Union with Christ by Holy Ghost. 2. Forgiveness of Sin.
Holy Communion	1. Bread... 2. Wine...	1. Body of Christ.... 2. Blood of Christ...	1. Strengthening. 2. Refreshing of our Souls.

## *Doctrines and Teachings of the Church.*

Four Heresies then arose from disregarding one or other of these essential points:—

1. Denying the **THING**, i.e., The **BODY** and **BLOOD**, the Zwinglians, who claimed that the Sacrament was merely a Memorial of a past event, and that it was not really the reception of the Body and Blood of Christ.
2. Denying the **SIGN**, i.e., the **BREAD** and **WINE**, the Roman Catholics, who in their so-called doctrine of Transubstantiation, claimed that the Bread and Wine no longer exist after Consecration, but are the *material* **BODY** and **BLOOD**.
3. Separating the **SIGN** and the **THING**, the Calvinists, who taught that after Consecration, the Bread and Wine remained the same, but that synchronous with their reception by the faithful and believing communicant, there was imparted to him, direct from God, the **BODY** and **BLOOD** of Christ, in some unknown spiritual manner.
4. Confusing the **SIGN** and the **THING**, the Lutherans, in their doctrine of so-termed Consubstantiation, whereby neither true Bread nor Wine nor true Spiritual **BODY** and **BLOOD** remained, after Consecration; but some strange third Thing, neither one nor other, an amalgam, as it were.

### *The True Bible Doctrine.*

The Bread and the Wine remain, but become after Consecration, the **REAL, SPIRITUAL, OBJECTIVE BODY AND BLOOD OF JESUS CHRIST, ACTUALLY PRESENT UPON THE ALTAR**. Thus is preserved the nature of the Sacrament, the **SIGN** and the **THING**, neither confused nor detracted from, nor in any way altered, and to the faithful Communicant, come the full **GRACE** or **BENEFITS**. It is in direct analogy with the similar Sacrament of Holy Baptism.



## *Doctrines and Teachings of the Church.*

### *Who Can Offer Holy Communion, i.e., Consecrate?*

1. The Bishop. 2. The Priest. We can trace no others doing so in the Bible. Deacons can assist, such as in passing the Chalice or the Cup; but in no other way.

### *The Results of Worthily Receiving.*

1. Pardon of our Sins, if truly Repentant.
2. Grace to Lead a New Life.

The Strengthening and Refreshing of our Souls.

### *Needful Points for a Valid Celebration of the Sacrament.*

1. A Proper Minister, i.e., Bishop or Priest.
2. Proper Elements, Bread and Wine. No others can be substituted.
3. Proper Words of Consecration. These are our Lord's Words and the Account of the Institution. Read first part of Consecration Prayer in Service, in Prayer Book.

Thus Holy Communion differs from Holy Baptism in its performance, in that a layman can baptize; but only a Priest or Bishop consecrate the Bread and Wine.

### *Proper Reverence.*

We should have a particular care to let no crumb fall from our hands, to let no wine be spilled or irreverently thrown away, to always receive kneeling on both knees, to have the right hand fully ungloved, never to remove wine remaining on lips with a handkerchief, in fact at every point to remember and realize fully Whom we are coming in contact with and that we are in the Presence of the King Divine, partaking of His Spiritual BODY and BLOOD. Hence it is that wafers or wafer bread is used by all parties of Churchmen frequently, because of greater reverence, and the diminished likelihood of crumbs carelessly cast aside. It is the reason, carried, of course, to an extreme that disobeys our Lord's own command, that impelled the Roman

## *Doctrines and Teachings of the Church.*

Church to forbid the Chalice to the laity, and allows them to partake only of the Consecrated Bread.

### *Preparation to Receive.*

1. Read carefully the whole of I. Cor. xi. 19 to the end, and consider it point by point.

2. Repeat the answer to "What is required of those who come to the Lord's Supper?" as it is given in the Church Catechism. Note the points:

- (a) To examine themselves. Thus Self-examination and Confession.
- (b) To steadfastly purpose to lead a New Life.
- (c) To have a lively (living or real) faith in God's mercy, through Christ.
- (d) To have a thankful remembrance of His Death. So Holy Eucharist.
- (e) To be in Charity with all men. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

3. Read the two Exhortations at the end of the Communion Service.

### *The Frequency of Receiving.*

In the Early Church, it was probably daily, and was always at least once a week. In many parishes of our American Church, there is a Daily Celebration every day in the year. When we can do so, and are living and growing spiritually in accordance with it, it is well if we can commune daily, and receive the spiritual Food for our souls, as we do our meals for the sustenance of our bodies. It should always, if we are at all worthy Christians, be once a month, and weekly it will be, if we are "Spiritually Minded."

## *Doctrines and Teachings of the Church.*

We should also consider the distinction between "receiving unworthily" and "unworthy receiving." We are never "worthy" of God's goodness and mercy, nor "worthy" to come in contact with Him. The Priest in the Prayer of Humble Access says, "We are not worthy so much as to gather up the crumbs under Thy Table," and in the Consecration Prayer: "Although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice."

Receiving "unworthily," however, is a very different matter. It is coming without due Repentance, without due Preparation, without due Sorrow, without due Intention to Reform, without due Regard for God's Presence, without due Realization of the Sacred Blessing we are offered. To come in such a manner is an awful sacrilege, it is "eating and drinking condemnation to ourselves, not discerning the Lord's Body."

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## THE HOLY COMMUNION SERVICE.

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Use the Prayer Book in the Study of this Chapter.

*First Rubric.* This is designed to forbid any sacrilege or profanity, by allowing evil-doers or wicked persons to receive until they have repented properly and made amends for their sin.

*Second Rubric.* This is to cover the cases of those among whom malice or hatred may occur, that they forgive before coming. Compare both of these Rubrics with the Catechism answer to "What is required of those who come to the Lord's Supper?"

*Third Rubric.* Fair Linen Cloth on the Altar. The word "Fair" here means "beautiful." It is the old Latin word "pulchra." The intent of the Rubric is the proper and reverent honoring of our Lord. All things should be done "decently and in order."

*The Lord's Prayer at the Opening.* Here it is said by the Priest alone. It is his own personal Prayer of Preparation. It and the following Collect were said by him in the Vestry Room, before coming out for the Service, in the early times. Later, he said them both at the Altar.

*The Collect for Purity.* It is now made a Prayer for the Congregation, as well as for the Priest, as is shown by the "*Amen*" in italics. It shows the need of a pure heart, before we presume to approach the Sacrament of the Body and BLOOD of Christ. "The pure in heart shall see God." This would be a most excellent daily Private Morning and Evening Prayer for every Christian to use regularly. Probably the sole reason why men ever doubt God or God's Revelation and Religion, is that the soul's eye becomes dimmed and overcast by impurity, and the soul avoids God and God's Teaching.

*The Ten Commandments.* Known as the Decalogue or the Ten Words. The Roman Church has omitted the Sec-

## *Doctrines and Teachings of the Church.*

ond Commandment, and divided the Tenth into two, thus keeping the number ten, but without authority or right, keeping back and mutilating God's Inspired Word.

Side by side are set the Laws of God as taught in the Old Testament and the Christian Summary of them, as given in Christ's interpretation. One or other must be said at every Celebration. Both may be said if desired.

*The Responses to the Decalogue.* These are called the *Kyrie*, from the first word in Greek, KURIOS, i.e., LORD. Note that if the Decalogue be omitted and Christ's Summary of the Law said instead, certain Responses are provided to follow it, similar to the *Kyrie*, giving opportunity thus for the congregation to make petition for God's help in keeping the Law.

*The Collects.* A Collect is (a) a Short Prayer; (b) of One Sentence; (c) with One Petition or Thought; (d) in the Name of the Trinity. They are peculiar to the Western Church. Collects have been used from the earliest times, some as old as 200 A. D. They, together with the Epistle and the Gospel, give the key-note or chief thought for the Sunday. The echo of that thought, harking back to the previous Communion (or the Daily Communion, if celebrated) is seen in the daily use of the Collect at Matins and Evensong throughout the week.

*The Epistles and Gospels.* These correspond to the reading of the "Law and the Prophets" in Old Testament times. So we get the Teachings of the Church in the Epistles and the Life and Teachings of Christ in the Gospels.

*The Nicene Creed.* It is used here in place of the Apostles' Creed, usually, as a fuller and more exact and detailed confession of our Faith, made to God, with whom we are about to "commune" so intimately. The Church leaves no room for evasion or lurking heresy or misinterpretation or explaining away, to her communicants, such as might possibly arise in the less detailed Apostles' Creed.

## *Doctrines and Teachings of the Church.*

*The Ante-Communion Service.* The Service up through the Offertory Sentences is often called the Ante-Communion Service, the word "Ante" meaning "before," thus the "Before-Communion" Service. This portion is frequently used almost as a separate Service, the Communion proper being omitted, usually celebrated earlier in the day. It is used after Morning Prayer and before the Sermon, concluding with the Blessing, with the idea of providing the Congregation with the Decalogue and the Collect, Epistle, and Gospel. Strictly speaking, it is not quite consistent, and belongs to the Celebration of the Holy Communion. It makes, however, an Appropriate Service in this way, and its use is permitted by the Church, and in fact is distinctly commanded in the first Rubric at the close of the Service after the Special Prayers, on page 240.

*Prayer for the Church Militant.* "Militant" means "fighting," i.e., fighting here on earth against sin, the world, and the devil. The Church is composed of both the Church Triumphant, those that have died and are waiting in Paradise, and the Church Militant, those that are doing soldiers' duty still on earth.

In this prayer, we have the Formal Offering by word to God of our Alms (money) and Oblations (the Unconsecrated Bread and Wine), both of which have already been placed upon the Altar by the celebrant and dedicated by act. See Rubric second before this prayer. If there be no Offertory, then "Alms" is omitted. If no Celebration, for this prayer may be used at other times, then "Oblations" is omitted.

*The Exhortations.* The short one must be said, the long one may be omitted, if said at least once a month.

*The Confession.* Compare this with the Confession in Matins or Evensong, and see how much stronger it is. At "by thought, word, and deed," we ought to try to think of the chief sins, which our self-examination and preparation

## *Doctrines and Teachings of the Church.*

before Communion will have revealed. Helpful books to guide in such Self-examination are, for example, *Steps to the Altar*, *The Treasury of Devotion*, *The Young Communicant's Manual*, etc.

*The Absolution.* It is the stronger form of Absolution here, one of the two provided in Matins and Evensong. The Absolution in the Office for the Sick in the English Prayer Book is stronger still. The Priest declares Christ's Absolution or Forgiveness to all those who are truly penitent, and have confessed their sins. He does this authoritatively as Christ's representative.

*The Comfortable Words.* The translation here was made directly from the Greek New Testament, for the Prayer Book. Thus the wording differs slightly from that in the King James' Translation.

*Lift Up Your Hearts.* These words are called the *Sursum Corda*, from the words in Latin, "Lift up Hearts."

*The Proper Prefaces.* These are special ascriptions of Praise for the five great Seasons or Festivals of the Christian Year—Christmas, Easter, Ascension, Whitsunday, and Trinity. The Preface is said for seven days in the case of the first three, thus making an Octave, or Eight-day Festival, during which one can receive one's Communion for that Festival, so necessary is Communion at these times regarded by the Church. Similarly, Whitsun-tide has added days, but only six, because Trinity Sunday follows next, which has its own Preface for the one day. The Roman Catholic Church has Ten Special Seasons, honored with Prefaces. The Greek Church has but one.

*Holy, Holy, Holy.* Called the *Sanctus* (Holy), or the *Ter-Sanctus* (thrice Holy). It is the great Song of the Angelic Hosts in Heaven. See Isa. vi. 3 and S. John's wonderful vision, as given in Rev. iv. 8.

*The Consecration Prayer.* This in our American Book has four parts. If you can secure an English Book, com-

## *Doctrines and Teachings of the Church.*

pare the Service with ours, and note how this Prayer differs, and trace up where some of the seemingly missing clauses are inserted in the Service.

This is the most solemn and most important part of the entire Service. Everyone should most certainly be in reverent attitude, kneeling on both knees, if possible, and with absolute concentration of thought, and vivid realization of Christ's special Presence.

1. The Consecration of the Elements of Bread and Wine, to become the Spiritual, Real, Objective Body and BLOOD of Christ. The plate on which the Bread is placed is called the Paten. The Cup is called the Chalice.

2. The Bread and Wine, now Spiritual Body and BLOOD, have their Oblation or Offering to God. They were, as unconsecrated Bread and Wine, formerly offered in their placing on the Altar by Act before the Prayer for the Church Militant and by Word in that Prayer itself.

3. The Invocation or Calling Down of the Holy Spirit to make the Communion effective to our Souls, i.e., to give us the Grace or Benefits, of the Holy Sacrament.

4. The Oblation of Ourselves to God, giving ourselves wholly and unreservedly to Him, to be "a reasonable, holy, and living sacrifice."

*The Communion Sentences.* The Former Half of Each Sentence was in the First English Prayer Book, that of 1549.

The Second Half only was in the Second English Prayer Book, that of 1552.

The Two Halves, as they are now, were inserted in the Third English Prayer Book, that of 1559.

Therefore either half makes a valid Communion, and it is perfectly proper thus to communicate one or more persons with the one sentence or half of it.

*Rubric at the Close.* Note the Rubric for reverently covering the Consecrated Elements that remain after com-



## *Doctrines and Teachings of the Church.*

municating, with a "Fair linen cloth," symbolic of our Lord's Body laid in the Tomb, wrapped in Linen Cloths.

*The Lord's Prayer.* Here it is used as a Thanksgiving, in the Service as a Eucharist. It is to be said by both Priest and People. As a thanksgiving, it thus has the Doxology, the full ending of praise to the Trinity, at the end.

*The Gloria in Excelsis.* This is a very early Hymn of the Christian Church, 350-360 A. D. We do not know certainly who wrote it. It has been used by all Christians ever since. Formerly, it began, instead of ended, the Communion Service; but it was changed by the English Church in 1552 A. D.

*The Blessing.* This is one of the most beautiful Blessings in the Bible. Like the Absolution, the Priest bestows a Blessing, not as his own, but as Christ's Blessing. It is indeed for the worthy, penitent communicant, a time of "peace that passeth all understanding" as with forgiven sins and renewed grace and strength, he goes forth to battle against wrong and to conquer in His power and strength.

### THE RUBRICS AT THE END.

*First Rubric.* Permits the use of the Ante-Communion Portion of the Service. This portion is sometimes called, also, the Pro-Anaphora, while the Communion Proper is termed the Anaphora.

*Second Rubric.* Compare the last sentence of Article 28 of the 39 Articles at end of Prayer Book with this Rubric. All the Consecrated Elements must be consumed before the congregation leaves the Church. This does not forbid Reservation of the Elements for the Sick and special cases, under particular license from the Bishop usually required. It is to prevent either superstitious and idolatrous worship or irreverent treatment of Sacred Elements.

*Exhortations.* Read carefully both Exhortations, and

## *Doctrines and Teachings of the Church.*

compare them most carefully with Articles 26, 28, 29, and 30 of the 39 Articles.

### *Special Notes.*

1. In the Holy Communion, only pure Wheat Bread and pure Grape Wine can be used. Be careful in preparing a Service at any time for a visiting or parish Priest, that these two points are carefully considered.

2. In the English Church, *every* Communicant *must* receive at least Three Times each year, to be counted in good standing. So also in the Roman Church, one of which times must be Easter. In the American Church, it is usually considered that no one is counted a communicant who does not partake at least once a year, and many parishes will not keep a name on the register, unless the communicant has received three times a year.

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## THE CONFIRMATION SERVICE.

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Take up your Prayer Book and notice carefully the Order in which the Occasional Services are placed. It is the natural order of use through life: Baptism (Infant, Adult, Private), Catechism, Confirmation, Marriage, Sickness, Burial, Special Services, Family Prayer, Psalter, etc.

*The Two Chief Points in the Confirmation Service.*

1. The Public, Personal, and Individual Renewal of our Baptismal Vows.

2. The Reception by Each Earnest Recipient of the Fulness of the Holy Spirit, in His Sevenfold Gifts of Wisdom, Understanding, Counsel, Ghostly (i.e., Spiritual) Strength, Knowledge, True Godliness, and Holy Fear.

*How it is Administered.* The Bishop alone can perform it; not a Priest nor a Deacon. He lays both hands upon the head of each person, saying the proper words, as in the Service. Must lay both hands. In the Roman Church, it is often only a blow on the cheek and the hands raised over the heads. It has often been considered that Lutheran Confirmation lacks validity on account of the fact that in many branches of Lutherans, it is performed by a person not a Bishop.

On the other hand, the Roman Confirmation is open to question, because it is not usually the laying-on-of-hands, which is the essence of the Ceremony.

*The Blessing.* This is a personal and private Blessing, bestowed upon those confirmed, and, like the Marriage Blessing, not intended for the general congregation.

*Confirmation is Not the End of Christian Life.* It is more a new start or the beginning of the fullest privileges and responsibilities, rather than the end of them. It presupposes constant and regular Communion to follow. These Communion should always be most carefully prepared for at least a week ahead, by (1) Special Extra

## *Doctrines and Teachings of the Church.*

Daily Prayers during that week, with Bible Readings, Self-examinations, and Meditations; (2) by a particular Self-examination previous to the day of Communion, and Confession of Sins to God; (3) by a Sincere Purpose of Amendment of Life. See the Answer to the last Question in the Catechism. Never fail to come to the Clergy for counsel and advice.

There are certain to be ups and downs in every Christian life, even the most earnest, and drifting times are sure to come. Do not wait and delay and put it off, till drifting and slackness become settled habits. Go at once to your Minister and receive the help and the discipline that will set you on your feet again.

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## THE HOLY BIBLE, GOD'S REVEALED WORD.

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*What the Bible Is.* The Bible is one Book, made up of 66 smaller books, written by forty or fifty different writers, penned during a period of over 1500 years, covering more than 4000 years of History. The Old Testament was written in Hebrew, save part of the Books of Daniel and Ezra, which were produced in Aramaic.

The New Testament was written in Greek. The word "Bible" equals the Greek word "BIBLION," or the "Books," or the "Scriptures," "the Writings." Translated into English, the Bible averages about 1,000 pages, in whatever the size type used, of which about two-thirds belong to the Old Testament, and one-third to the New. (Much fuller treatment of the Bible, its Writers, Canon, Translations, Criticisms, Monuments, etc., will be found in *The Making of the Bible*, 100 pp., 12 cts., by the same author.)

*The Inspiration of the Bible.* The Bible is the Inspired Record of the History of God's Chosen People, the Hebrews. Read carefully Job xxxii. 8, II. S. Tim. iii. 15-16, II. S. Peter i. 20-21, which treat of the character of Inspiration. These texts are very important.

God's Holy Spirit guided and led the writers. The Bible is considered infallible (without error) in everything pertaining to Faith and Morals, in the Original Language. Translations, of course, differ considerably according to the knowledge or interpretation of the translator. No translation can ever be exact, for it is almost impossible to render precise shades of meaning, into any foreign tongue. We do not claim "Verbal Inspiration" in translations, nor even in the Originals. The Bible Authors were penmen, not pens. Their style and their personal characteristics remain. The Bible comes to us from the same source as do the Creeds, i.e., the Church, our Authorized

## *Doctrines and Teachings of the Church.*

Teacher. It was always members of the Church (Hebrew or Christian), who penned the Bible Books. The Church existed before the Bible, and is responsible for the Bible.

*The Canon of the Bible.* The Bible "Canon" is the List of Books authorized by the Inspired Voice of the Church, as the "Word of God." It was not all accepted at once, but was the result of growth in opinion and acceptance, and the final canonical list of Bible Books was not set forth until several hundred years after Christ.

*To What Does Not Inspiration Extend in Our English Bibles?* There are certain particulars in our Teachers' Bibles and in most ordinary Bibles, which people often think inspired, which are not so, and were never part of the Bible at it came down to us; but were added of recent years, as helps in Bible Study. Errors and mistakes in such points do not in any way whatever affect the infallibility of the Bible, as the Word of God.

1. *Dates.* The Chronology of the Bible was compiled by Archbishop Ussher and first printed in Lloyd's Bible in 1701 A. D. More were added in 1762 and 1769. Many of them are wrong, and cannot be held as absolute guides.

2. *Words in Italics.* These have been inserted in the Bible Text by translators to make the sense clear, where the original language did not contain them nor really need them there; but where we need them to make a clear translation. They are put in Italics to show that they are not found in the original language.

3. *The Division into Chapters.* This was done by Langton in 1228.

4. *The Further Division into Verses.* Made by Robert Stevens in 1555.

5. *The Marginal References to Other Texts in the Bible.* These have been noted by degrees, ever since 1760.

6. *The Order of Books in the English Bible.* This order does not agree with the Hebrew or the Greek abso-

## *Doctrines and Teachings of the Church.*

lutely. It is mainly in Historical Order; but not in order of writing or date. It is chiefly according to subject and style of literature, as poetry, etc.

7. *The Titles of the Books and the Ascribed Authors.* These titles and authors are very old and probably rest, generally on accurate traditions; but are not inspired. If scholarship proved that S. Barnabas wrote the Epistle to the Hebrews, and not S. Paul, it would not in the least affect Bible accuracy, nor the inspiration of the Bible.

8. *Headings of Chapters and Book Endings.* Both of these are of very recent insertion.

*Doctrines and Teachings of the Church.*

**APPROXIMATE TABLE OF DATES, AUTHORS, AND PLACE OF WRITING OF THE BOOKS OF THE NEW TESTAMENT.**

BOOK.	AUTHOR.	DATE.	PLACE.	TO WHOM SENT.
S. Matthew.....	S. Matthew	70-90	Palestine	For the Jews.
S. Mark.....	S. Mark for S. Peter	60	Rome	For the Romans.
S. Luke.....	S. Luke for S. Paul	90-100	Rome	For the Greeks.
S. John.....	S. John	90-100	Ephesus	For all Christians.
The Acts.....	Luke	79?	Rome	General History.
Romans.....	S. Paul	58	Corinth	Romans.
I Corinthians.....	S. Paul	57	Ephesus	Ch. in Corinth.
II Corinthians.....	S. Paul	57	Macedonia	Ch. in Corinth.
Galatians.....	S. Paul	58	Corinth	Ch. in Galatia.
Ephesians.....	S. Paul	63	Rome	Ch. in Ephesus.
Philippians.....	S. Paul	62	Rome	Ch. in Philippi.
Colossians.....	S. Paul	62	Rome	Ch. in Colosse.
I Thessalonians.....	S. Paul	52	Corinth	Ch. in Thessalonica.
II Thessalonians.....	S. Paul	53	Corinth	Ch. in Thessalonica.
I Timothy.....	S. Paul	64	Corinth	S. Timothy.
II Timothy.....	S. Paul	66	Rome	S. Timothy.
Titus.....	S. Paul	64	Corinth	Titus.
Philemon.....	S. Paul	63?	Rome	Philemon.
Hebrews.....	Unknown	65	Rome	Palestine Jews.
James.....	James	52-63?	Jerusalem	General Church.
I Peter.....	I Peter	63	Rome	General Church.
II Peter.....	II Peter	63-70?	Rome	General Church.
I John.....	I John	90-95?	Ephesus	General Church.
II John.....	II John	90-95?	Ephesus	"The Elect Lady."
III John.....	III John	90-95?	Ephesus	Gaius.
Jude.....	Jude	80	Palestine	General Church.
Revelation.....	John	95-97	Ephesus	General Church.



## *Doctrines and Teachings of the Church.*

### A BRIEF SUMMARY OF THE NAMES AND LITERATURE OF THE BOOKS OF THE BIBLE.

(NOTE.—The names read *across* the page.)

#### I. OLD TESTAMENT. See List in English Bible.

##### HISTORY.

PENTATEUCH:	{	Genesis,	Exodus,
		Leviticus,	Numbers,
			Deuteronomy.
Joshua,		Judges,	Ruth,
I. Samuel,		II. Samuel,	I. Kings,
II. Kings,		I. Chronicles,	II. Chronicles,
Ezra,		Nehemiah,	Esther.

##### POETRY.

Job,	Psalms,	Proverbs,
Ecclesiastes,	Song of Solomon.	

##### PROPHETS, GREATER.

Isaiah,	Jeremiah,	Lamentations,
Ezekiel,	Daniel.	

##### PROPHETS, LESSER.

Hosea,	Joel,	Amos,
Obadiah,	Jonah,	Micah,
Nahum,	Habakkuk,	Zephaniah,
Haggai,	Zechariah,	Malachi.

##### II. NEW TESTAMENT.

##### HISTORY OF CHRIST. (GOSPELS.)

S. Matthew,	S. Mark,	S. Luke,
	S. John.	

##### HISTORY OF EARLY CHURCH.

The Acts.

##### EPISTLES OR LETTERS OF S. PAUL.

Romans,	I. Corinthians,	II. Corinthians,
Galatians,	Ephesians,	Philippians,
Colossians,	I. and II. Thessalonians,	
I. and II. S. Timothy,	S. Titus,	Philemon,

Hebrews.

##### GENERAL EPISTLES.

I. and II. S. Peter,	I, II, and III. S. John,	S. Jude.
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##### PROPHECY OF THE CHURCH.

Revelation.

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## PRINTED PRAYERS, LITURGICAL WORSHIP.

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Worship may be either extempore or formal. Extempore worship, that is, prayers said off-hand, composed on the spot, is perfectly proper at times, either in our own private prayers at home or elsewhere, where no form suitable exists; or in sudden emergencies; or where on particular occasions, no form may be found already composed. Note Christ's Prayers in Gethsemane. Formal or Liturgical worship is precomposed, i.e., formed ahead of its use, and usually printed, so that the congregation can follow with the eye, know what is coming, and join in not, only more intelligently, and with better concentration of attention and less mind-wandering, but also with a more vivid realization of what is prayed for because of the use of the eye and the mental picturing that goes with the printed page.

*Liturgical Worship is Most Reasonable for Other and Additional Causes.*

1. We need the same things day after day, year after year. We have the same mercies to thank and bless God for. God Himself changes not, and surely the use of the same prayers and praises by us cannot be less acceptable to God.

2. In Public Worship, someone must lead, and his prayer is a "form," of his own, at least. He forms it, and the rest have to join in. Each person in the congregation does not compose his own prayer.

3. Hymns and Psalms and Anthems are pre-composed prayers, "formed," and yet no one objects to their use.

"A Person freely will rehearse  
Forms of Prayer and Praise in Verse;  
Whyever then should one suppose  
Forms are sinful when in Prose?  
Must my form be called a crime  
Simply for the lack of Rhyme?"

## *Doctrines and Teachings of the Church.*

*Formal Worship, Moreover, was Given by God Himself.*

1. The Jewish Sacrifices had prescribed words ordered to be used.

2. Jewish Worship was, and is, always formal. Look at the Song of Miriam and the instances in Deut. xvi. 15, xvi. 21, vii. 8, xxvi. 24-47, etc.

3. Ezra composed the Eighteen Prayers for the Jews at Babylon, known as the "Shemone Ezrae," or Prayers of Ezra. They are in use to-day.

4. Christ Himself joined in the Temple Service, as did the Apostles, as Christians, after His Ascension.

5. Christ gave His Disciples a Formal Prayer, "the Lord's Prayer," drawn largely, it is said, from the Shemone Ezrae. In the Garden, the night of His Agony, He prayed the same words over several times.

6. The Early Christians all used forms. Read carefully Acts iv. 23-35, and notice the use of the Greek word "Homothumadon," "with one accord." Compare this with Acts i. 14 and Rom. xv. 6. Our Holy Communion Service was derived from some very ancient and almost Apostolic Form then used, and bears the "earmarks" of Apostolic origin, in the skeleton form, at least. I. Cor. ii. 9 seems to have been taken bodily from some such Communion Service or Liturgy, probably the Liturgy of S. James, a formal Service. Therefore, since we must have forms, let us have good ones, and no better, grander, more complete, or more exquisitely-worded forms have ever been framed than those of the Prayer Book of the Church.

Prayers are not orations to God, and all Words, whether extempore in the output or formal, come from the head and not the heart. Formal Prayers and Praises are just as much "from the heart" as are extempore ones.

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## VESTMENTS OR ROBES.

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### *Why do Clergy and Choir Wear Vestments?*

1. All things should be done decently and in order. We uniform our police, or firemen, or postmen, even our street-car operators. Going higher, our soldiers, or Judges, or College Seniors, or Professors, etc., all wear some robe or uniform or distinctive dress, to signify their office. Why, then, should not God's officials in the Church, Clergy who represent Him on earth, and Choir who sing His praises, be in proper uniform?

2. Our direct authority for Vestments comes from most ancient times, even by direct direction from God to Moses, our Cassocks and Surplices resemble them to a minute degree. Vestments were used by the Priests and Levites in the Jewish Tabernacle (read especially Exodus xxviii., a most explicit and interesting chapter). This use was continued down to our Lord's time on earth. It was never once condemned nor disregarded by Him. He decried many customs and formalities of the Jews, but said not one word against vestments. The Apostolic Church continued to use vestments, and they have been in constant use through all the Church ever since. Only a very small fragment of the Church, in the time of the Reformation, and those entirely of the Puritan element, cast them aside.

*The Choir Vestments.* For details of vestments of Choir and Clergy, some special manual should be studied, or better still the garments could be shown to the class by the priest and described and explained in detail.

The Choir wear (a) Cassocks, the black robes for the ordinary choir members, and often purple or red for the Crucifer, Servers, and Acolytes. (b) Cottas, white robes of linen, made similar to surplices of the Clergy, but shorter, of various patterns according to taste. (c) Other special articles are often special collars for the boys, ties, etc., and caps or hats for choirs with girls. Some head-

## *Doctrines and Teachings of the Church.*

covering is necessary with choir girls; but it would seem as if the prevalent "mortar-board" were rather academic than Churchly. A velvet cap would seem more dignified. Of course, none of these last articles, under (c) are really ecclesiastical or Churchly in origin. They are simply necessary accompaniments of the modern vested choir.

*The Clergy Vestments.* Only the barest names can be given. Ask the priest for the fullest explanation of each of them. (a) Cassocks, of which the modern clerical frock coat is but a shortened form, rising out of street requirements. (b) Surplices, white linen robes, symbolic of purity, as are the cottas of the choir. (c) Stoles, the colored bands, symbolic of the yoke of Christ, under which we serve. The deacons wear the stoles over the left shoulder, pinned at the right side. The priests over both shoulders. (d) Hoods, representing academic degrees from Colleges and Seminaries, the modern remains of the hood or cap worn by the early monks, who taught the collegians of those days. They are not in any way an ecclesiastical vestment. The degrees are indicated by the color scheme of the hood. (e) Eucharistic Vestments, such as the *Alb*, a long white linen vestment, without fulness and with narrow sleeves, touching the floor, and drawn in with a linen *Girdle*. It symbolizes the Purity required of the Priesthood, and represents the white robe with which Christ was arrayed by Pilate. The other chief Eucharistic vestment is the *Chasuble*, a kind of mantle, circular or pointed ovally at the ends, with no opening save for the head, and thus when worn, hanging like aprons down in front and behind. It represents the seamless Robe of Christ, the one for which the soldiers cast lots. The Chasuble may be made of linen or of silk, and, if not of linen, should follow the season color. It is usually ornamented with *Orphreys*, strips of material, three or four inches wide, put on in the shape of a Y Cross, both in front and behind. The Chasuble is the

*Doctrines and Teachings of the Church.*

Eucharistic Vestment, and should never be worn at any other service. Other minor Vestments are the *Amice*, the *Girdle*, and the *Maniple*, all of which may be explained better by the objects themselves. Not all clergy use the Eucharistic Vestments in the Church to-day, though practically all use the Cassock, Surplice, and Stole.

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## THE SYMBOLISM OF THE CHURCH.

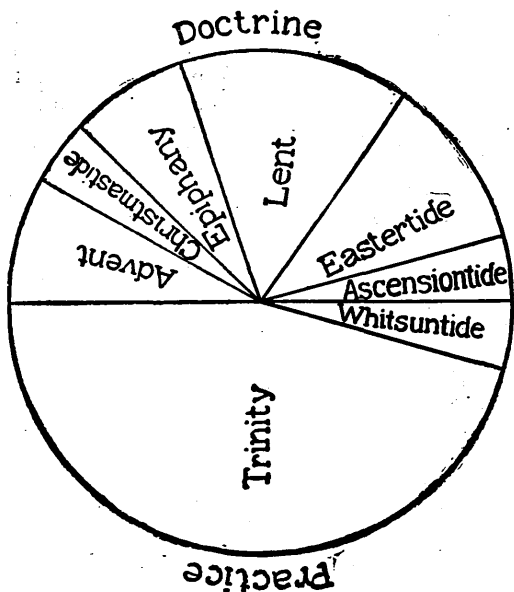
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The Christian Year is the Great Series of Seasons and Days, specially selected by the Church to teach certain things about God or His Servants in the Faith. It is divided into two Parts, from Advent to Trinity and from Trinity to Advent, about an equal number of weeks each. The First Sunday in Advent is always the Fourth Sunday before Christmas Day. It will be the first Day of the Church's New Year, unless S. Andrew's Day happens to precede it, when that Day becomes New Year's Day. The Former Part is an Outline of the Christ-life: and the Latter Half a Series of His Teachings; the one His Life, the other His Doctrine. Some of the Days are Festivals and therefore joyous; and some are solemn Fasts, of sorrow and self-denial.

The List in the beginning of the Prayer Book shows the particular days. Saints' Days are observed that the Church may learn and follow the beautiful lessons from the lives of her Heroes and Martyrs. A Vigil is the special day of preparation, as a fast day until Evensong, preceding certain specified Festivals. Some Festivals have no appointed Vigils, however, because they occur during seasons which are otherwise festive or are preceded by one of the Minor Festivals, the "Black Letter Days." Every Festival is preceded by an Eve, which is a festive anticipation of the day itself.

The Hymns, Psalms, Collects, Epistles, Gospels, and Lessons all follow, for the most part, the Days and Seasons of the Christian Year. It is expected that the Holy Communion will always be celebrated on a Feast or Fast (save Good Friday) as is shown by the appointment of the Collects, Epistles, and Gospels. Certain Days are fixed on definite dates of the month. Others are movable, dependent either on Christmas or on the date of Easter, which in turn depends upon the time of the Paschal Full Moon.

*Doctrines and Teachings of the Church.*



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## THE COLORS.

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The Colors are selected to picture the character of these days, and the Hangings of the Altar (Frontal, Super-frontal, and Dossal), the Lectern and Pulpit Hangings, the Stoles of the Clergy, etc., are all made to accord with the season color. White, the symbol of purity, peace, and joy is used in the Christmas Season, Maundy Thursday at the Celebration, from Easter Eve to Pentecost, Trinity Sunday, S. Paul's Day, Festivals of the Blessed Virgin Mary, All Saints' Day, Nativity of S. John Baptist, S. Michael and All Angels, Saints who are not Martyrs, Confirmation, Holy Matrimony, and Dedications. Red is symbolical of blood and fire. It is used from Whitsun Eve for six days, on Feasts of Martyrs, and Holy Innocents' Day.

Violet symbolizes penitence and mourning. It is the color of Advent, the Pre-Lenten and Lenten Seasons, Ember, and Rogation Days. Green, the color of Nature, is the symbol of hope and peace. It is used from the Octave of the Epiphany to Septuagesima and during the Trinity Season. Black is reserved for Good Friday and Funerals as the picture of death. When Festivals or Feasts conflict, the more important day is observed, or one day is honored at the Celebration of the Holy Communion and the minor one at the later Services, or the one day is transferred to another date. The color may be put on for the Evening Service of the day before the Festival or Feast it is to symbolize.

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## THE STRUCTURE OF THE CHURCH.

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The entire structure of the Church, both in architecture, decorations, and furniture, is to teach us symbolically of things divine. Many churches are in the form of a Cross, Cruciform. The most prominent symbol on a Spire or in the church or on the Altar is the Cross. The main part of a Cruciform church is called the Nave, the Arms the Transepts, the place where the Choir and Minister stand the Chancel or Choir, and within the Altar Rail the Sanctuary. Each of these terms is significant, as shown by the Dictionary. (Hunt up each name carefully.) The Spire ends in a point, so that the eye follows it up, and is led upwards to Heaven. The windows are usually semi-pointed, leading upwards. All the lines of the building are either pointed or rounded to a dome, in the former case to lead Heavenward, in the latter to express the rounded vault of Heaven, the Sky. The windows are filled with stained glass, each scene symbolic of some Bible teaching. The Decorations are most significant. The Triangle, the threefold Circles, the three-leaved Clover, all show the Three Persons in the Trinity. The Dove pictures the Holy Ghost. The Lamb pictures Christ. So do the Alpha and Omega, the first and last letters of the Greek Alphabet. The I H S are the first three letters of Jesus: and the X P the C H R of the name of Christ. The Vine points out Eternity. The Passion Flower stands for Sorrow and Suffering of Christ. The Anchor pictures Hope. The Crown suggests our Reward beyond. Various suggestive symbols of the Evangelists, the Saints, and Martyrs are often seen.

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## THE FURNITURE.

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The Furniture is carved in a recognized Churchly or Ecclesiastical Pattern with certain well-known lines and symbols. The Litany Desk is placed in the Congregation, because the Litany is said by the Reader as one of the Penitents. The Altar is the most elevated and conspicuous object in the church. The Cross surmounts it. The Candles, if used, are picturing the Two-fold Nature of Christ (if two): Christ, the Light of the World; the Gifts of the Holy Spirit (if seven); the Trinity (if three), etc. The Flowers suggest Eternal Life. So do verdant Evergreens. The Bishop's Chair is usually carved with a Mitre, suggestive of the Ancient Head-dress of the Episcopate. The Lectern is often an Eagle, bearing aloft the Word of God. Many other symbols, either numerical or picturesque are found in churches.

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## THE RITUAL.

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The Ritual of the Service is full of symbolism. It breathes devotion. The Choir, the Stately Music, the Procession, the Processional Cross, if used, the reverent manner and voice and action, the Vestments of the Choir and Clergy, the solemn Recognition of the Sacred Name and Faith in proper Postures in Prayer and Worship, all these tend to give the services the Atmosphere of Heaven and things Divine, and to quiet and elevate the soul. Every word almost, every act, both in ordinary Morning and Evening Prayer and in the Blessed Sacrament, is with a purpose and a symbolic and helpful suggestiveness. Symbolism has its use and its abuse. Its use is to lift our souls nearer to God and take them further from the World, to bring us into Communion with God. The Abuse is to let it detract from Worship, and distract our thoughts from the real spirit of meditation. Ritual and Symbolism are not Romish or Popish, but the natural expression of our Faith and Feelings.

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## PUBLIC WORSHIP AND THE LORD'S DAY.

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The Jewish Church was commanded to observe one day in seven as holy to the Lord.

See Ex. xvi. 23-30, xx. 8-11, xxxi. 13-16, xxv. 2-3; Lev. xvi. 31, xix. 3, xxiii. 3, xxiv. 5-9; Num. xxviii. 9-10; Deut. v. 12-15; Neh. x. 31, xiii. 15-22; Jer. xvii. 21-22.

The reason was to rest and honor God with worship. In time, the Sabbath became very strict and formal in its observance, with much lack of spirituality, and with deadness of life. Men bound themselves to its letter, but neglected its purpose, until Christ told them that the Sabbath was made for man, not man for the Sabbath. The day was actually the Seventh, *i.e.*, Saturday. When Christ came He arose from the Grave the First Day, our Sunday. The Apostles at first kept both days, the Sabbath and the Lord's Day, the former with the Synagogue Service, the latter with the Holy Communion. Later on, but the one day was observed, the Lord's Day. It would not seem to matter which day is kept, so long as one day out of seven is set apart for man's rest and for his worship of Almighty God. Of course, it probably is really neither the seventh nor first day of anything. Some Public Worship of God is His due, and we do not "go to Church" merely to get help ourselves. Getting help from the Prayers, the Lessons, the Sermon, the Holy Communion, the Absolution, etc., is but a part of the purpose. The element of Praise and Worship, of rendering to God the honor and recognition and thanks, which belong to Him, far more than we shower on earthly benefactors, is His due. It is not that "we can be good without going to Church" so much as it is our duty to worship publicly and honor God. We should "praise the Lord in the presence of all His people."

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## THE GOVERNMENT OF THE CHURCH.

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The Material Government of the Parish is in the hands of the Vestry, which is composed of the Rector, Wardens, and Vestrymen. This body is the representative of the Congregation, which elects the Wardens and Vestry at an Annual Election, by ballot, during Easter Week or Advent. The number differs in different Dioceses, though usually there are two Wardens and six to nine Vestrymen, elected in sections, ranging through three years, so that not more than one-third of a Vestry could change office at an election. All male Communicants of the Parish, contributing to its support, have a right to vote. The Vestry has the care of the fabric of the Church Property, all outlay of money (save Pious Purposes Funds) being in their hands, all the financial and material responsibilities of the Parish: the collection of the Alms, the seating of the Congregation, etc. They are the Rector's Body-Guard. The Wardens in particular are the Advisors of the Rector in all such points. The Vestrymen are the Executive Committee of that Body: The Conduct of the Services, the Ritual and Form of Worship, the determination of the Services held, the Oversight of Music, etc., all the Spiritual Affairs of the Parish, are in the Rector's hands exclusively. Only Parishes have Vestries. A Chapel or a Mission, not being self-supporting, has no Vestry and is either a dependent Place of Worship under a Parish Church, or under the local Archdeaconry. Strictly speaking, a Parish includes the Church and Chapels connected with it. Parishes unite together to form the Diocesan Convention, sending as delegates all their Clergy and not more than three Lay Members. All Diocesan affairs are in the hands of this Body. The Church at large is represented by the General Convention, composed of the Bishops, forming the House of Bishops; and the House of Deputies from each Diocese, elected by the Diocesan Convention.

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## THE KINGDOM OF GOD ON EARTH.

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The Ruling Idea of God, throughout the entire Bible, is that of King, and the term used is the Establishment of His Kingdom. Jesus Christ is the King, the God-man, the Son of the Father. All the Old Testament History is but the Preparation of the World for the Coming of the King. All the Gospel Story is but the Life and Mission of the King. All the Apostolic and the subsequent History of the Church is but the Planting and Growth of that Kingdom. Christian Missions to-day are the Outposts of the Kingdom. The Prayer Book is its Proper Manual of Worship. The Church is but the Union of the Subjects of the King, gathered under His Banner to wage war against Satan. The Lord's Prayer has for its Daily burden the Spread of the Kingdom. Until we grasp the significance of the fact that as "children of the Heavenly King" we are "marching to war" for His Kingdom's enlargement, we fail in our duty, and we neglect the Missionary Motive, which is the basis of all Social Service and Christian Zeal. Look up the words "King" and "Kingdom" in the Bible Concordance, and see how many times the Kingdom Idea is emphasized.

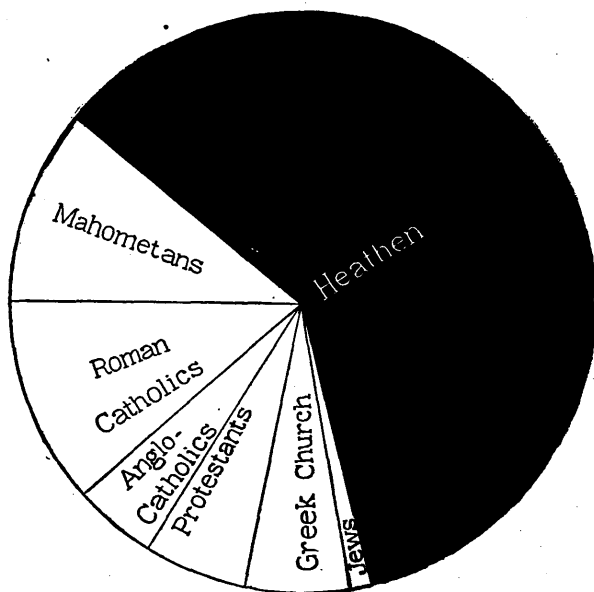
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## THE RELIGIONS OF THE WORLD.

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The world now contains approximately about 1,500,000,000 people, of whom about one-third are heathen (do not worship God) or Pagans (worship no God but fetishes of some kind or other). Roughly estimated there are over 400 million Christians. The general division would be as follows: Anglo-Catholic Protestants, about 40,000,000; other Protestants, 100,000,000; Greek Church, 89,000,000; Roman or Latin Church, 205,000,000; Jews, 8,000,000; Mahometans, 175,000,000; Heathen, 875,000,000. The Jews accept the Old Testament, but do not believe that Jesus was the Messiah, nor is Divine. The Mahometans accept the Old Testament and the New Testament to the point of calling Christ a Prophet, adding Mahomet as the great Prophet and Representative of God. The chief Heathen Religions to-day are Buddhism, Confucianism, Taouism, and Brahminism, with many minor ones. Look up each in Encyclopedia.

*Doctrines and Teachings of the Church.*



BY PERMISSION, FROM SCADDING'S "DIRECT ANSWERS  
TO PLAIN QUESTIONS."



LESSONS  
ON  
THE DOCTRINES OF THE CHURCH

---

QUESTIONS  
TO BE  
ANSWERED IN WRITING



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## CHAPTER I.

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# The Church and its Laws.

1. What did Jesus Christ come to earth to do?
2. What Officers and what Laws was the Society to have?
3. What Service of Initiation did Christ set for admission into this Society?
4. What further qualification was established for the fullest privileges?
5. What threefold Preparation is desirable for Confirmation?
6. What does the Outward Preparation include?
7. Why are such things important?
8. What can you say as to the place of Faith and Right Doctrine?
9. What is demanded in Repentance?
10. If there be any relative difference in the importance of these three parts of our preparation, which would you consider the most important? Why?
11. What three promises did you make at your Baptism? Explain each one.
12. What do you call a Statement of your Belief?
13. What does this word mean?
14. What traces of Creeds are to be found in the Bible?
15. What are the three chief Creeds of Christendom? Whence is each derived?

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## CHAPTER II.

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# Belief in God the Father.

### I.—REVIEW QUESTIONS.

1. Why are Holy Baptism and Confirmation important?
2. How should one prepare for Confirmation?
3. What promises are then renewed?
4. What can you say as to the importance of definite and right doctrine?
5. Tell all you know of the names and origin of the three Creeds.

### II.—ADVANCED WORK.

6. Why is the singular number used in Creeds?
7. What is the difference between "believe" and "believe in"?
8. Give and explain the five arguments for the Existence of God, outside of the Bible.
9. Are there one or three Gods? Give texts.
10. Give the Old Testament indications of the Trinity.
11. What clearer proofs has the New Testament?
12. What symbols, or geometric representations of the Trinity are used in Decorations?
13. In what sense is the First Person called "Father" in the Creeds?
14. What share did each Person of the Trinity have in the work of Creation?
15. Name some of their invisible creations.

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## CHAPTER III.

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# Jesus Christ Our Lord.

### I.—REVIEW QUESTIONS.

1. What does the Preparation of the Heart, necessary for Confirmation, practically mean?
2. What things do we renounce? Why?
3. Where do we get our Faith from?
4. Which came first in point of time and development, the Bible, the Faith, or the Creeds?
5. How would you try to prove God's Existence to an Atheist or to an Agnostic?

### II.—ADVANCED WORK.

6. What was the personal name of the Son of God, given to Him, when He became incarnate?
7. What does this name mean?
8. What symbolic letters are used for it in Church Decoration? Explain.
9. What was His "official title"? What does the word mean? What Old Testament Hebrew title does it translate?
10. What three classes of men were appointed to office by anointing?
11. When was Jesus anointed, and how?
12. How was this anointing symbolic of His threefold office?
13. What Church symbol, or decoration, is derived from this title? How?
14. In what two senses is the Second Person "God's Only-begotten Son"?
15. How is He "our Lord"?

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## CHAPTER IV.

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# Perfect God and Perfect Man.

### I.—REVIEW QUESTIONS.

1. Who are the three Persons of the Trinity?
2. What share had Each in Creation?
3. How is this Act of Creation expressed in (a) the Apostles' Creed, (b) the Nicene Creed?
4. How was the Personal Name of the Only-Begotten Son foretold?
5. In what sense is He the "Messiah"?

### II.—ADVANCED WORK.

6. Trace the fulfilment, in God's plan, of the Promise of Redemption given to Adam at the Fall.
7. How was it fulfilled in the coming of Jesus Christ?
8. By whom was Christ conceived? Give Bible proofs of the fact.
9. Of whom was Christ born? Where?
10. Explain, as well as human words can, what we mean by the "Incarnation."
11. What did the Son possess as Perfect Man? As Perfect God?
12. How were His sufferings predicted?
13. What relation do Sacrifices and the Holy Communion bear to His Death?
14. How were His sufferings typified?
15. How were the predictions fulfilled?

# The Crucifixion, Death, and Burial of Jesus Christ.

## I.—REVIEW QUESTIONS.

1. How did God seek to redeem the world?
2. What long preparation did God make for this redemption?
3. How did He predict, and how typify it?
4. What Sacrament of the Christian Church looks back upon Christ's Death?
5. Why does the Incarnation make us certain that God sympathizes with and understands us?

## II.—ADVANCED WORK.

6. Who and what was the man under whom Christ suffered death?
7. Why was it important to mention him?
8. What nation did Crucifixion belong to?
9. What was unusual in its use in Palestine that made Christ's death then, just "in the fulness of time"?
10. Tell of the various kinds of Crosses used.
11. What can you say of the method and sufferings of Crucifixion?
12. Give the absolute proofs of the actual death of Christ.
13. How was His Body buried, and by whom?
14. Where was Christ between His Death and Resurrection?
15. Explain the word "Hell," and give Bible proofs that Christ went there.

## The Resurrection.

### I.—REVIEW QUESTIONS.

1. What did God promise mankind as to salvation, and how did He carry out His promise?
2. What do we mean by saying that we are God's children "by Creation and by Redemption"?
3. How did God the Father show us His love in the manner of Redemption?
4. What can you say as to the ignominy of the death Christ endured?
5. What is "the Intermediate Place"?

### II.—ADVANCED WORK.

6. Did people, before Christ's time, expect life after death? (Psalm lxxxviii. 10-12, etc.) What sect denied it? (S. Mark xii. 18-26.)
7. By what event in His own life did Christ prove His power to give life eternal?
8. How can we call it "the third day" if Christ died on Friday and rose again on Sunday?
9. Write down the ten (or more) recorded appearances of Christ after His Resurrection.
10. What argument did the Jews of His time invent to disprove His real Resurrection?
11. What was the Swoon Theory of the Resurrection Story, and how is it shown to be invalid?
12. Answer the more recent Vision Theory.
13. If these are the *only* possible explanations of the Resurrection, and if they are all proved incredible, what conclusion must you come to?
14. What other events add weight to the truth of the Resurrection? How?
15. What prayers tell us of our Eternal life in (a) the Baptism Services, (b) the Marriage Service, (c) the Burial Service?



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## CHAPTER VII.

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# The Ascension, the Second Coming, and the Judgment.

### I.—REVIEW QUESTIONS.

1. How is the Incarnation spoken of in the Nicene Creed?
2. What season tells us of the Incarnation?
3. What season tells of the Death of Christ?
4. What season tells of the Resurrection?
5. What are the two most important things to be certain of in the Christ life?

### II.—ADVANCED WORK.

6. Did Christ know He was to rise from the dead? (S. Mark x. 34, etc.)
7. Did He possess the same human body after His Resurrection in appearance and in power? (S. Luke xxiv. 31, and 36-44.)
8. How long was Christ on earth with His Disciples after He rose from the grave?
9. Describe the events of the walk to Bethany. (S. Luke xxiv. 45 and Acts i. 1-12.)
10. What witnesses to the Ascension do you find in that account?
11. From the following texts (S. Mark xvi. 19; Eph. i. 20; Heb. x. 12) what became of Christ?
12. From Art. I. of the 39, and S. John iv. 24, what is meant by the "right hand of God"?
13. What is Christ's Mediatorial work in Heaven?
14. What are the proofs of His Second Coming?
15. What season of the Church tells of it?
16. What will He do at His Second Coming?

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## CHAPTER VIII.

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# The Holy Ghost.

### I.—REVIEW QUESTIONS.

1. For what things in Christ's life do we thank God for in the General Thanksgiving?
2. What does "Salvation" mean, and is it the same thing as "Redemption"?
3. What are the proofs of Christ's Death?
4. What are the proofs of His Resurrection?
5. If Christ is our "Saviour," what must we do to be saved, as regards (a) the past, (b) the present, (c) the future?

### II.—ADVANCED WORK.

6. Who is the Holy Ghost?
7. What work did He have in Creation?
8. What work did He have in the Incarnation?
9. What are the various names of the Holy Ghost? What does each mean?
10. Give what you consider the five *best* texts from the Bible (Old or New Testaments) proving that the Holy Ghost is one of the Trinity.
11. From whom does the Holy Spirit proceed?
12. What slight difference in expression does the Greek Church use in this Article of the Faith?
13. What is the fourfold work of the Holy Ghost?
14. How does the Holy Ghost act in (a) Holy Baptism, (b) Confirmation, (c) Holy Communion, (d) Ordination of Deacon, (e) of Priest, (f) of Bishop. (See each of the Services in Prayer Book), (g) Inspiration of the Bible (See II S. Tim iii. 15-16; II. S. Peter i. 20-21.)
15. What does Christ say about the Holy Ghost? (S. John xiv. 26; xvi. 7.)

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## CHAPTER IX.

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# The Holy Catholic Church.

### I.—REVIEW QUESTIONS.

1. What three Persons have we studied about in the three parts of the Creed?
2. What is the special work of each? (See Catechism.)
3. Has God the Father a Body? Has the Son? Had He always? Has the Holy Spirit?
4. Are all three Persons God?
5. Can we pray to Each of them, and can They answer our prayers?

### II.—ADVANCED WORK.

6. What very familiar word comes from the Greek word for "Church"?
7. In what four meanings is the "Church" used?
8. In which of these is it used in the Creeds?
9. Is the Church of human or Divine origin?
10. What were "the marks" of the Church in Old Testament times? Were they continued in the Christian Church? (See Article 19.) How?
11. In what sense do we call the Church "one"?
12. How is the Church "holy"?
13. What does the word "Catholic" mean? How is it used in a narrow sense by the Latin or Roman Church? How is it used in the Creeds? Are or are we not "Catholics"?
14. In what three ways is the Church "Catholic"?
15. Why is the Church termed "Apostolic"?

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## CHAPTER X.

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# The History of the Church.

### I.—REVIEW QUESTIONS.

1. What threefold Preparation are we to make to serve God?
2. What do we do, and what do we give up?
3. Why do we feel *certain* there is a God?
4. What do we *know* about the Son of God?
5. What does the Holy Ghost do in the Christian Church?

### II.—ADVANCED WORK.

6. What three Orders or kinds of Ministers were there in the Jewish Church?
7. How were the "three Orders" continued in Christ's first formation of the Christian Church?
8. By what names were they known in Apostolic times, after Christ ascended?
9. Give instances of ordinations to the First Order of Apostles or Bishops.
10. What name was soon used in place of "Apostle" for this Order? What does this name mean? Why was not the title "Apostle" continued?
11. How soon after the death of S. John were our modern names known and used?
12. Give examples of the ordination of Priests, Presbyters, or Elders.
13. Give similar examples of choice of Deacons.
14. In what lands did the Apostles preach?
15. What split or "Schism" soon arose in the Church? Why? At what date?

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## CHAPTER XI.

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# The Post-Apostolic Church.

### I.—REVIEW QUESTIONS.

1. How can we trace Three Orders in the Church's Ministry from the time of the Temple Worship?
2. What changes took place in the names given to these Orders after the Founding of the Christian Church?
3. What do we call the Services that set apart such men for their Office? (See Prayer Book.)
4. What are the Special Duties of a Deacon? Of a Priest? Of a Bishop? (See Questions in each of these Ordination Services.)
5. At what Seasons do we especially pray for the Ministry? (See Special Prayers in Prayer Book.)

### II.—ADVANCED WORK.

6. What was probably the first Origin of the Church in England?
7. Who came in 596? Who followed him?
8. What resulted, as the Church grew, in the point of zeal and holiness?
9. What awakening now took place?
10. What difference do you note between the Reformation in England and that on the Continent?
11. How did our American Church begin?
12. What do we mean by the "Apostolic Succession" or "the Historic Episcopate"?
13. To whom then really can we trace our Church?
14. Are we the only "Holy Catholic Church"?
15. If there be other "Branches of the Catholic Church," what are some of them?
16. What are the "Marks" of the Church, and how do these apply in testing "Catholicity"?
17. What does "the Communion of Saints" mean? Who are the Saints?
18. What is the purpose of "Saints' Days"?

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## CHAPTER XII.

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# Holy Baptism.

### I.—REVIEW QUESTIONS.

1. If Christ is "Redeemer," how did He "redeem"?
2. How do Redemption and Salvation differ?
3. What aids to Redemption did God appoint?
4. How do they differ in their use?
5. What is the active, energizing Power in each?

### II.—ADVANCED WORK.

6. What is "Sin"? What are "Sins"?
7. Distinguish between Original and Actual Sin.
8. Show Christ's Power to forgive Sins.
9. Explain "Baptism for Remission of Sins."
10. What took the place of Baptism in the Old Testament times?
11. Did the Jews have any Baptism at all?
12. What Types of Baptism had they?
13. What is "Regeneration," given by Baptism?
14. Baptism enables a man to be a Christian: what is a "Christian"?
15. What Promises are made by man? By God?
16. Was infant Baptism used in the Early Church?
17. What Ways of Baptism are proper? Why?
18. What is necessary for Valid Baptism?
19. What persons can baptize?

## Our Resurrection.

### I.—REVIEW QUESTIONS.

1. Did Christ possess an Ordinary Human Body after His Resurrection?
2. Did He return to Heaven with a Body?
3. Are we to think of the Son in Heaven as a Separate Being from the Father and the Spirit?
4. What is Christ's work now? What is the work of the Holy Spirit?
5. Will Christ ever return to this earth? What will His future Mission be?

### II.—ADVANCED WORK.

6. How wide is the Belief in Immortality?
7. What can you say as to the Possibility of a Resurrection of the Body as regards (a) God; as regards (b) Man?
8. What indications from Nature show this?
9. What texts in the Old Testament seem to bear on the Resurrection?
10. What references did (a) Christ make to it; (b) the Apostles make?
11. What are the indications as to Universal or Particular Immortality? What is Immortality?
12. What seems to be the character or nature of our Resurrection Bodies?
13. Why are Suicide and Murder so wicked?
14. What does S. Paul compare the Resurrected Body with in the Burial Chapter?
15. What will our Resurrection do for us? Why should we want to believe in it?

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## CHAPTER XIV.

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# Eternal Life.

### I.—REVIEW QUESTIONS.

1. What Events in the Christ-Life, enumerated in the Creeds, correspond to Special Days in the Christian Year Calendar?
2. To just what days do they correspond?
3. What events in the Christ-Life do not have Special Memorial in the Christian Year?
4. How does Christ's Resurrection bear witness to the certainty of our own Resurrection?
5. What can you say as to our Immortal Bodies?

### II.—ADVANCED WORK.

6. What does the Bible say of Eternal Death?
7. What does it say about Eternal Life?
8. What will be the Nature of this Eternal Life?
9. Would you think it probable that Heaven is a Place or a State? What is the difference?
10. How far would we expect Personal Relationships to be continued in Heaven?
11. What will undoubtedly be the Centre or Focus of Heavenly Life?
12. What would the Rewards or Punishments probably consist of?
13. What do the Collects for Transfiguration, All Saints' Day, and Burial Office teach of Heaven?
14. What idea of Heaven would you gather from Revelation, Chapters xxi. to xxii.?
15. Will Heavenly Life involve Activity or Rest merely: Work or Idleness? What can you say as to the continuation of the Worship of God?



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## CHAPTER XV.

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# Confirmation.

### I.—REVIEW QUESTIONS.

1. What Article in the Creeds is on the Father?
2. Five Articles in the Creeds are on the Person and Work of the Son, what are they?
3. Six Articles in the Creeds are on the Holy Ghost and His Work in the Church, what are they?
4. How many Articles will this make?
5. Why are Creeds of importance?

### II.—ADVANCED WORK.

6. What does the Rubric or Rule at the end of the Confirmation Service tell us?
7. What does "Confirm" mean?
8. What are the names of the Rite?
9. How is Confirmation a Sacrament? How would it and certain other similar ceremonies differ from "the Sacraments of the Gospels"?
10. What instance of the use of Confirmation is given in the Work of S. Philip the Deacon?
11. What one in the case of S. Paul?
12. What two other Confirmations do we read of in the Book of Acts?
13. What does the text on the "Six Principal Things of the Christian Faith," noted in Hebrews vi., indicate as to Confirmation? Explain.
14. What would you say as to its importance?
15. What can you tell of the extent of Confirmation among Christians of the World?

## Confirmation

*(Continued.)*

### I.—REVIEW QUESTIONS.

1. What Articles in the Litany have corresponding Articles in the Creed? See the Table.
2. What Articles in the Te Deum are similar?
3. Is there any doubt as to the Teaching of the Church in the Articles of the Creeds?
4. Is there any doubt as to their certain Proof from the Bible?
5. What do you consider is the difference between Faith and Belief? What is the difference between Theology and Religion?

### II.—ADVANCED WORK.

6. What is the practice of the Greek Church regarding Confirmation?
7. What is the Distinction between the Work of the Holy Ghost in Baptism and in Confirmation?
8. What does the Western Church do as to the Age of Confirmation usually?
9. What is the Object of Confirmation?
10. Is the Holy Ghost always received in the Service?
11. Is any New Responsibility, not already existing, assumed at Confirmation?
12. What Preparation is necessary for Confirmation?
13. Compare this with the Preparation declared in Chapter I.
14. What does "Conversion" mean, and how would it be involved here?
15. What should be the Result of Confirmation?

## Doctrine of the Holy Church.

### I.—REVIEW QUESTIONS.

1. In what various ways are sins forgiven in the Church of Christ?
2. In the way used in Morning and in Evening Prayer and in the Holy Communion Service, who really is forgiving the Penitent?
3. In Holy Baptism, who is it?
4. Are there other Ways of Forgiveness?
5. What is "Forgiveness of Sins"?

### II.—ADVANCED WORK.

6. What did Christ promise to do for the Members of His Church on earth?
7. What are the various Names for the Holy Communion Service?
8. What does each signify?
9. Why do we celebrate the Holy Communion?
10. What is a Sacrament? (Catechism.)
11. Compare carefully the Two Sacraments as to (a) Outward Sign, (b) the Thing Signified, (c) the Grace Received.
12. What four great Heresies could the Denial or Confusion of these clear Distinctions make?
13. What are the Names of these Four Historical Errors?
14. What is the True Bible Doctrine of the Holy Communion? Explain each Word of the Definition.
15. Who alone can Celebrate the Holy Communion?

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## CHAPTER XVIII.

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# The Holy Communion

*(Continued.)*

### I.—REVIEW QUESTIONS.

1. What help does Christ give His Children through Holy Baptism?
2. What three things do they become through it?
3. What three things do they promise then?
4. What help does He give through Confirmation?
5. What does He give us in the Holy Communion?

### II.—ADVANCED WORK.

6. What are the Results to us in receiving the Holy Communion?
7. What are the Needful Things for a Valid Service?
8. How does this compare with Holy Baptism?
9. What does the Catechism say is necessary in Preparation for Holy Communion?
10. Explain fully each Step in this Preparation.
11. Of what does the First Exhortation at the end of the Service warn us?
12. Of what does the second Exhortation warn us?
13. How Frequently should we receive the Holy Communion?
14. What is the Principle that should guide us in this matter?
15. What is the difference between "receiving unworthily" and "unworthy receiving"?

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## CHAPTER XIX.

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# The Holy Communion Service.

### I.—REVIEW QUESTIONS.

1. What makes us "A Member of Christ"?
2. What does Confirmation do for us?
3. What Sacrament is intended by Christ to feed our Souls and strengthen them?
4. What other "Means of Grace" has Christ appointed?
5. What other Means are of use, that He did not Himself appoint?

### II.—ADVANCED WORK.

6. What is the purpose of the First Rubric in the Holy Communion Service? (See Prayer Book.)
7. What is the purpose of the Second Rubric?
8. What is the purpose of the Third Rubric?
9. On what general principle is it based?
10. How is the Lord's Prayer at the Commencement of the Service to be said? Why?
11. Why is a Collect for "Purity" used here?
12. What name is usually given to the Ten Commandments? Why?
13. How has the Roman Church altered them?
14. What are the Responses called? Why?
15. What are Collects? How ancient are they?
16. Why is the Nicene Creed, rather than the Apostles', used here?
17. What name is given to the Service to this point?

## The Holy Communion Service, from the Ante-Communion.

### I.—REVIEW QUESTIONS.

1. What is said of the Holy Ghost in the Nicene Creed?
2. What in the Old Testament does this description seem to refer to?
3. What names did Christ apply to Him?
4. What does the New Testament show the Spirit's Work to be?
5. What are "the fruits of the Spirit"?

### II.—ADVANCED WORK.

6. Why is the Prayer that begins the "Communion Proper" called "A Prayer for the Church Militant"?
7. What words in it show the Offering of (*a*) Alms (money), and (*b*) Oblations (Bread and Wine)?
8. Where in the Service was the Offering of each made by *Act*?
9. How does the Confession here differ from that in Morning or Evening Prayer?
10. Which Absolution is used? Why?
11. Compare the Comfortable Words with the Translation in King James' Bible.
12. What is the "Sursum Corda"?
13. What is the "Ter-sanctus" or "Sanctus"?
14. What Festivals have Proper Prefaces?
15. What does this show as to the Communion?

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## CHAPTER XXI.

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# The Holy Communion Service, Consecration--Thanksgiving.

### I.—REVIEW QUESTIONS.

1. What was the "Incarnation" of Christ?
2. How do the Creeds state the "Incarnation"?
3. What Title did Jesus often use of Himself that carried the Idea of an Incarnation?
4. How did God the Father twice declare the Sonship of Jesus Christ?
5. Why should Christ have become incarnate?

### II.—ADVANCED WORK.

6. What are the Four Divisions of the Consecration Prayer?
7. What is the Paten? What is the Chalice?
8. What three Oblations of the Elements occur?
9. What Oblation of Ourselves is here made?
10. What part does the Holy Spirit have in rendering the Sacrament effectual to us?
11. What peculiarity as to the Sentences is noted in the three Early Prayer Books?
12. How does this fact affect their use in Administering the sacred Elements?
13. What is the symbolism of the "Fair Linen Cloth"?
14. What can you tell of the Gloria in Excelsis?
15. What other "Gloria" do you know of?
16. What do the Rubrics at the close of the Service rule?

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## CHAPTER XXII.

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# The Confirmation Service.

### I.—REVIEW QUESTIONS.

1. If God is "Creator," what did He create?
2. What distinction is made between "Create" and "Make"?
3. What shows God, outside of the Bible?
4. Does Evolution do away with the idea of God the Creator? Why or why not?
5. What does Creatorship involve as to the Nature of God the Father?

### II.—ADVANCED WORK.

6. What is the Order of the Special Services in the Prayer Book?
7. Why is the Confirmation Service put here?
8. What two Points are to be noted in it?
9. What does the Prayer in it say of the Sevenfold Gifts of the Spirit?
10. What does the Bishop do in confirming?
11. For whom is the blessing in the Service?
12. What Preparation is to be made for it?
13. Why is white often worn by the "Candidates"? What does "Candidate" mean?
14. Can one be confirmed more than once?
15. Why would one re-confirm from another Communion? What would be the basis of the argument in any instance?



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## CHAPTER XXIII.

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# The Holy Bible.

### I.—REVIEW QUESTIONS.

1. Besides being Creator, what else is the First Person of the Trinity called in the Creeds?
2. In what Bible Prayer is this same title used?
3. In what ways are we the "sons" of God?
4. In what way is Jesus Christ His Son?
5. What do we mean by "Providence"? How does Providence act in life?

### II.—ADVANCED WORK.

6. What is the Bible? Give number of books, period covered, etc.
7. Why is it called "the Bible"?
8. What does "Testament" mean? Why used here? How many Testaments are there?
9. In what language was the Old Testament written? The New Testament?
10. What does the Bible say of its origin? (Give texts on its Inspiration.)
11. What do you think "Inspiration" is?
12. What can you say as to the accuracy of the translations of the Bible Books?
13. What is "the Canon" of the Bible?
14. What things in our "Teacher's Bibles" are not inspired?
15. When and how did each of these things get into the Bible text?

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## CHAPTER XXIV.

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# The Books of the Bible.

### I.—REVIEW QUESTIONS.

1. What are the two parts of the Holy Communion Service?
2. What Prayers, etc., form the Ante-Communion?
3. What ones form the Communion Proper?
4. What are the *Essential* Prayers, etc., in the Service? (Compare with the Communion for the Sick and its Rubrics.)
5. What various Oblations or Offerings are made during the Service?

### II.—ADVANCED WORK.

6. What are the main divisions of the Old Testament Books?
7. What is the List in detail? (Their names.)
8. What abbreviations are used for each?
9. What are the main divisions of the New Testament Books?
10. What is the List in detail? (The names.)
11. What Abbreviations are used for each?
12. What is the "Apocrypha"? Look up the names of the Books in the Church Bible, and copy them down.
13. What Translation of the Bible do we generally use? (See Preface in Bible.)
14. What new Translation has recently appeared?
15. Were there other translations previous to our Authorized one? Name some of them, if you can.

## Liturgical Worship.

### I.—REVIEW QUESTIONS.

1. Where do we get the Faith?
2. What other "Sacred Things" come from the same source?
3. Where do we seek "Proof" for our Faith?
4. Are there any additional proofs of our Faith, beyond the Inspired Revelation of God?
5. How long was "God's Handbook of Life" in preparation?

### II.—ADVANCED WORK.

6. In what two ways may we worship God publicly?
7. Is it important to worship Him, beyond our Private Prayers?
8. What is "Formal or Liturgical Worship"?
9. What are the arguments for its use?
10. What do we see of such formal worship in the Old Testament?
11. What does Christ show us in His Life as to worship?
12. What model Prayer did He give us to use?
13. What did the early Christians do about formal prayers?
14. How ancient are some of our Formal Communion Services on which our own Service is formed?
15. What do all Christians show in their use of Prayer-Hymns?

## Vestments and Robes.

### I.—REVIEW QUESTIONS.

1. We say "we believe," what then is "Belief"?
2. What is the difference between "Belief" and "Surmise"? (See Dictionary, etc.)
3. What is the difference between "Belief" and "Opinion"? Between "Belief" and "Knowledge"?
4. Why is it important to have "Belief" in the realm of Heavenly Things?
5. Why would not Scientific Knowledge have been more desirable?

### II.—ADVANCED WORK.

6. What robes do the members of the Choir wear? Give names and description of each.
7. Give the names and description of the robes worn by Deacons.
8. Describe those worn by Priests in Morning and Evening Services.
9. What can you tell in detail of other Vestments worn by them on special occasions?
10. What does a Bishop wear? (Ask someone.)
11. What is the teaching of the Stole?
12. What is the teaching of White?
13. Can you compare the long Clerical Coat with a Cassock, and guess at the origin of the former?
14. What do Hoods represent?
15. What is our Authority for using Robes, etc.?
16. What robes are similarly worn in secular service? (Judges, Masons, Police, Firemen, Soldiers, Street-cleaners, etc. All badges, uniforms, etc., are but distinguishing robes.)

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## CHAPTER XXVII.

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# The Symbolism of the Church.--The Christian Year.

### I.—REVIEW QUESTIONS.

1. Who are the Persons of the Godhead?
2. What is the work of Each of them?
3. What Special Work did the Second Person undertake?
4. What did Man do that made this work necessary?
5. What Preparation was needed before the Son could perform His Mission?

### II.—ADVANCED WORK.

6. How would you define the Christian Year?
7. Into what two main divisions is it divided?
8. What is the chief Outline of the Former?
9. What is the Scheme of the Second Half?
10. Of what great Festivals of the Christ-life does it make note? (Prayer Book.)
11. What Fasts of the Christ-Life are observed?
12. What Saints' Days are observed? (Prayer Book.)  
Why do we observe Saints' Days?
13. What are Vigils? What are Eves?
14. What other Days, not included above, are recorded? (Prayer Book.)
15. What parts of the Service, either in Prayer Book or Hymnal, are to accord with Special Days or Seasons?
16. What Sacrament is expected to accompany the Observation of all such days?
17. What days are "movable" and what "fixed"?

## The Symbolism of the Church.--The Colors.

### I.—REVIEW QUESTIONS.

1. How did God begin the Actual Fulfilment of His Redemption Promise?
2. At what Period in the World's History did it occur?
3. In what Country and what City?
4. How long did the Second Person of the Trinity remain in bodily form on earth?
5. What provision for Divine Aid did He make on leaving?

### II.—ADVANCED WORK.

6. What Colors are used in the Hangings of the Church?
7. What is the Purpose of the Colors?
8. On what days or seasons is White used?
9. On what is Red used?
10. On what is Purple or Violet used?
11. For what seasons is Green selected?
12. When does Black appear?
13. When may the Colored hangings be put on?
14. Learn from your Rector the Names and Uses of the Pieces of Altar Linen.
15. What is the purpose of Colors, Special Linen, Peculiar Furniture, Decorations, Vestments, etc.?

## The Symbolism of the Church.--The Architecture and Decorations.

### I.—REVIEW QUESTIONS.

1. What were the Son's Names while on earth?
2. Why were these names given?
3. Did the World accept the Messiah?
4. How did His own nation treat Him?
5. Give His History in detail after Good Friday.

### II.—ADVANCED WORK.

6. What is the purpose of the peculiar structure and decoration of Churches?
7. In what ways is the Cross prominently portrayed? Why?
8. What are the ground-plan parts of a Cruciform Church called? Why?
9. Why do Churches have Spires?
10. What is symbolized by the pointed or curved lines in the buildings?
11. What glass fill the window-openings? Why?
12. What symbols of the Trinity are used in decoration? What does each teach? How?
13. What symbols picture Christ? How is each significant?
14. What do the Vine and the Passion Flower teach?
15. What is suggested by the Anchor and the Crown?

## The Symbolism of the Church.--The Furniture and the Ritual.

### I.—REVIEW QUESTIONS.

1. What Names are given to the Holy Ghost?
2. What particular Work in the Church does each name signify?
3. What are the Seven Gifts of the Holy Ghost?
4. In what Seven Ways do we see the Inspiration of the Holy Ghost?
5. What do the words: "the Holy Ghost, the Giver of Life" teach? Explain fully.

### II.—ADVANCED WORK.

6. How does Church Furniture differ from other furniture? Why?
7. What is the significance of the position of the Litany Desk?
8. What is the most conspicuous object in the Church? Why?
9. What does this teach as to the comparative relation of the Sacrament and Preaching?
10. What do the various Candles signify?
11. What is taught by Flowers and Evergreens?
12. What Ancient Ceremony symbolized Prayers ascending to God?
13. What is the purpose of Ritual?
14. How does it differ from Ritualism?
15. How is Ritual and Worship developed in the Services and Music?



## Public Worship and the Lord's Day.

### I.—REVIEW QUESTIONS.

1. Explain fully what is meant by "One, Holy, Catholic, and Apostolic Church."
2. What do we believe, when we speak of "Communion of Saints"?
3. Distinguish between Sin and Sins: and between Original and Actual Sin.
4. What is Forgiveness of Sins? How secured?
5. Why do we believe in our Resurrection and Immortality?

### II.—ADVANCED WORK.

6. Why is Worship important?
7. What commands did God give the Hebrews as to a Special Day of Worship?
8. What two objects had the "Sabbath"?
9. How was it finally observed in spirit?
10. What change in day was made by the Apostles? Why?
11. What importance would you place on either the Seventh or the First Day?
12. Primarily, for what do "we go to Church"?
13. Why will not "being good" and "praying at home" take the place of Public Worship?
14. What are we "to get" from Church-going?
15. What are we "to give"?

## The Government of the Church.

### I.—REVIEW QUESTIONS.

1. Give a short Account of the History of the Church down to the present time.
2. Who founded the Church?
3. How does the Church provide against any possible break in the Succession of the Episcopate?
4. What two Forms of Holy Baptism are prevalent to-day? What can you say for each?
5. What is needful for a Valid Baptism?

### II.—ADVANCED WORK.

6. What three classes form the Officers for the material control of the Church?
7. Whom are they the representatives of?
8. Beyond the Rector, who are the highest in office?
9. How is the Vestry chosen?
10. What are the general Duties of Wardens?
11. What are the General Duties of Vestrymen?
12. What are the precise relations between the Spiritual and Material Functions in the Parish?
13. What is the distinction between Churches (or Parishes) and Chapels?
14. What Body legislates for the welfare of the Diocese?
15. What Body legislates for the Church at large?

## The Kingdom of God on Earth.

### I.—REVIEW QUESTIONS.

1. Why is the Te Deum a good Christian Chant?
2. What events in the Christ-life does the Litany make mention of?
3. Have we any other Litanies? (See Hymnal.)
4. What events in the Christ-life (if any) are found only in the Athanasian Creed?
5. Is there any possible doubt that Christ is God from the wording of the Athanasian Creed?

### II.—ADVANCED WORK.

6. What is the Ruling Idea in the Bible?
7. What does the Old Testament say of the Coming King?  
(See the following texts: Dan. xxi. 44; Isa. ix. 6, 7; Jer. xxiii. 5, 6; Ezek. xxxviii. 21-25; Zech. ix. 9; and the general development of the Hebrew Nation.)
8. What was the Opening Message of the King? (S. Mark i. 15; S. Matt. iii. 1, 2.)
9. What Title could you give the Old Testament? The New? Church History?
10. In what similar way would you define the Prayer Book? The Church?
11. How does the "Kingdom Idea" bear on Missions?
12. Who are the Officers of the Kingdom?
13. What would be its "Dress Parade"?
14. How would you call the Lord's Prayer a Kingdom Prayer? How the Prayer for "Conditions of Men"? How that for Missions? How that for the Church Militant?
15. What is the relation of each of the Sacraments to the Kingdom?

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## CHAPTER XXXIV.

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# The Religions of the World.

### I.—REVIEW QUESTIONS.

1. What two Aspects does Confirmation present?
2. What Bible Proofs of its Importance can you give?
3. How is it practised in the Greek, the Roman, the Anglican, the Lutheran, and the Denominational Churches respectively?
4. How important is it for the Christian life?
5. What Preparation is to be made for it?

### II.—ADVANCED WORK.

6. How many people are now on the earth?
7. How many are Christians? How many are Heathen?
8. What in detail are the remainder?
9. What do the Jews believe?
10. How do they differ from the Mahometans?
11. What are the Chief Heathen Faiths to-day?
12. Can you tell anything about any of them?
13. What countries are they mostly found in?
14. What effort is being made to reach them?
15. Who are responsible for their being reached and brought into the Kingdom?

## The Catechism.

### I.—REVIEW QUESTIONS.

1. Give the Names of the Blessed Sacrament.
2. What is the Holy Communion?
3. How do we partake of the Body and Blood of Christ?
4. What are the Results of a right reception?
5. What Preparation is needful for it?

### II.—ADVANCED WORK.

6. What is a Catechism? (See Dictionary.)
7. What Catechism has the Church provided? (See Prayer Book.)
8. Why did she provide this Catechism? (See Title.)
9. Into what five Parts is it divided?
10. What Sacrament is explained in the Promise Part?
11. What is explained in the Faith Part?
12. What Laws are given in the Practice Part?
14. What Sacraments are compared in the Sacraments Part?
15. Does the Catechism contain everything that is comprised in Christian Doctrine? Explain.

## The Catechism. The Promise Made.

### I.—REVIEW QUESTIONS.

1. What are the two Main Parts of the Communion Service?
2. What Part is sometimes used in connection with Morning Prayer, without the other?
3. What are the Absolutely Essential Portions of the Service?
4. What Parts are primarily Confession and Forgiveness?
5. What Parts are primarily Prayer and Praise?

### II.—ADVANCED WORK.

6. What does "N. or M." mean in the Promise Part of the Catechism?
7. What two other Titles are used for Sponsors in the Catechism?
8. What does each Title mean?
9. What three things were you made by your Baptism?
10. What promises did your Sponsors make for you?
11. Did you or did they assume the Obligations involved?
12. When were the Obligations to be renewed by you?
13. Give three words that express the three Promises?
14. Compare the three Promises on God's Part with the three Promises on your part.
15. To what has the Father called you? Explain fully. What is "Grace?"

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## CHAPTER XXXVII.

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# The Catechism. The Faith Confessed.

### I.—REVIEW QUESTIONS.

1. Define the "Decalogue," "Kyrie," "Sursum Corda," and "Ter-Sanctus."
2. Name the Parts of the Consecration Prayer.
3. What Oblations are made of (a) Alms; (b) Elements?
4. What three Forms of Blessing are used in the Church?
5. What "respect" and honor is shown in the care of the Consecrated Elements in Communion?

### II.—ADVANCED WORK.

6. What is our Faith called in the Catechism? Why?
7. What three-fold Teaching does it give?
8. What Special Work has each Person of the Godhead done for you?
9. What do we term a Statement of our Faith?
10. What other such Statements do you know of, in addition to that here in the Catechism?
11. In what way can we say that all the Third Part of the Creed is the Statement of the Work of the Holy Spirit?
12. What does the Church consider a proper equivalent for the words: "He descended into hell"? Explain. (See Morning Service.)
13. What is the "right hand of God"?
14. What is the Judgment of the "Quick and the Dead"?
15. What does the Creed intend by "the Catholic Church"?

## The Catechism. The Law Commanded to be Practised.

### I.—REVIEW QUESTIONS.

1. Tell all you can of "what the Bible is."
2. What is the Inspiration of the Bible?
3. How far does the Inspiration extend?
4. What Notes in our Bible are of recent insertion?
5. Name the Books of the Bible in order.

### II.—ADVANCED WORK.

6. How many Laws did God give the Hebrews?
7. When and how were they given?
8. What are the four dealing with Man's Duty to God?
9. What are the six dealing with Man's Duty to his Neighbor?
10. Just what are the details of Duty to God?
11. Just what are the details of Duty to Man?
12. Do these Commandments go any further than the letter of their fulfilment?
13. Why are but certain gross sins mentioned and not smaller ones?
14. Do these Laws bind us all to-day? Prove.
15. Explain especially the Second and Fourth Laws. What Law forbids Lying?



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## CHAPTER XXXIX.

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# The Catechism. The Model of Worship Provided.

### I.—REVIEW QUESTIONS.

1. What is the Argument for Printed Prayers?
2. What is the Bible Argument for them?
3. What Vestments are worn by the Choir?
4. What Vestments are worn by the Clergy?
5. What is our authority for Vestments?

### II.—ADVANCED WORK.

6. What Model of Prayer did Christ give us?
7. What is Christ's Kingdom?
8. What is it to forgive Trespasses? How only can ours be forgiven?
9. What does "Amen" mean? Why is it used?
10. Why do we pray at all?
11. What is the difference between Prayer and Worship?
12. What are the Reasons for Public Worship? (See Exhortation in Morning Service.)
13. Is Prayer primarily to be occasioned by Self-needs or by God-worship?
14. When the Minister "leads in Prayer," who prays?
15. What Hymn in the Hymnal gives a good definition of Prayer?

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## CHAPTER XL.

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# The Catechism. The Sacraments, or Grace Supplied.

### I.—REVIEW QUESTIONS.

1. Just what things would be meant by "Church Symbolism"?
2. How does each set of things "symbolize"?
3. What is the purpose of symbolism?
4. Why is Public Worship important?
5. What in general is the Government of the Church?

### II.—ADVANCED WORK.

6. What are the two Sacraments of the Gospel?
7. What is a Sacrament? Explain the definition.
8. Give clearly the Outward Part in Holy Baptism.  
In Holy Communion.
9. What Outward Part has Confirmation? Has Ordination? Has Absolution?
10. What Inward Part has each of these?
11. What two Acts are required before one should be baptized?
12. What things are involved in Repentance?
13. Why do we then baptize Infants, who have neither Repentance nor Faith?
14. What is the purpose of the Holy Communion?
15. What Preparation is required for it?

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## THE CREED OF ST. ATHANASIUS.

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WHOSOEVER will be saved: before all things it is necessary that he hold the Catholic Faith.

Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity:

Neither confounding the Persons: nor dividing the Substance.

For there is one person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal:

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet there are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet there are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled in the Christian Verity: to acknowledge every Person by himself to be God and Lord. So we are forbidden by the Catholic Religion: to say There be three Gods, or three Lords.

The Father is made of none: neither created nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

## *Doctrines and Teachings of the Church.*

And in this Trinity none is afore, or after other: none is greater, or less than another:

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and Trinity in Unity is to be worshipped.

He therefore that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and man:

God, of the substance of the Father, begotten before the worlds: and Man, of the Substance of His Mother, born in the world.

Perfect God and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching His Godhead: and inferior to the Father, as touching His Manhood.

Who although He be God and Man: yet He is not two, but one Christ.

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ.

Who suffered for salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, He sitteth on the right hand of the Father, God Almighty: from whence He shall come to judge the quick and the dead.

At Whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholic Faith: which unless a man believe faithfully, he cannot be saved.

Glory be to the Father and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

*Other Works by the Rev. Wm. Walter Smith, M.A.,  
M.D., Secretary of the New York Sunday  
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